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THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

TO FOSTER RELIGION IN EDUCATION

THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

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CONTENTS

THE BRIDGE OF UNDERSTANDING	<i>S. Vernon McCasland</i>	91
APPRECIATION OF THE BIBLE AS LITERATURE AND RELIGION	<i>J. Allen Easley</i>	96
THE PRESENT STATE OF BIBLE TRANSLATION	<i>Edgar J. Goodspeed</i>	99
I CORINTHIANS 13 INTERPRETED BY ITS CONTEXT	<i>Ira Jay Martin, 3rd</i>	101
LIBERAL THEOLOGY FOR A GLOBAL WORLD	<i>Grace Edith Cairns</i>	106
TEACHING THE RELIGIOUSLY INDIFFERENT	<i>William F. Quillian, Jr.</i>	110
RESEARCH ABSTRACTS:		
RESEARCH IN THE OLD TESTAMENT (1948)	<i>Walter Harrelson</i>	115
COMMUNICATIONS:		
LETTERS OF GREETING ON OCCASION OF FORTIETH ANNIVERSARY	<i>Olive Dutcher Doggett</i>	119
	<i>Raymond C. Knox</i>	
BOOK REVIEWS:		
DEWOLF, L. HAROLD, THE RELIGIOUS REVOLT AGAINST REASON		121
WILD, JOHN, INTRODUCTION TO REALISTIC PHILOSOPHY		122
By <i>Edward Thomas Ramsdell</i>		
SWENSON, DAVID M., KIERKEGAARDIAN PHILOSOPHY IN THE FAITH OF A SCHOLAR		124
By <i>Mary Frances Thelen</i>		
McCROSSEN, VINCENT A., THE NEW RENAISSANCE OF THE SPIRIT		125
By <i>Chad Walsh</i>		
VAN NUYS, KELVIN, SCIENCE AND COSMIC PURPOSE		126
By <i>Horace T. Houf</i>		
PRICE, IRA M., THE ANCESTRY OF OUR ENGLISH BIBLE, SECOND REVISED EDITION BY WILLIAM A. IRWIN AND ALLEN P. WIKGREN		127
By <i>Laura H. Wild</i>		
GOLDMAN, SOLOMON, THE BOOK OF HUMAN DESTINY. VOLUME II. IN THE BEGINNING		128
By <i>John Paterson</i>		
WATTS, HAROLD H., THE MODERN READER'S GUIDE TO THE BIBLE		128
By <i>Horace R. Weaver</i>		
FLIGHT, JOHN W.; SOPHIA L. FAHS, COLLABORATOR, THE DRAMA OF ANCIENT ISRAEL		130
By <i>Jack Finegan</i>		
BUBER, MARTIN, THE PROPHETIC FAITH		131
By <i>Herbert G. May</i>		
THURMAN, HOWARD, JESUS AND THE DISINHERITED		132
DIBELIUS, MARTIN, JESUS		132
FOSDICK, HARRY EMERSON, THE MAN FROM NAZARETH		132
By <i>Irwin R. Beiler</i>		
SPERRY, WILLARD L., JESUS THEN AND NOW		134
By <i>John Pitt Deane</i>		
AKHILANANDA, SWAMI, HINDU VIEW OF CHRIST		135
By <i>Charles S. Braden</i>		
DODD, C. H., THE JOHANNINE EPISTLES. MOFFATT NEW TESTAMENT COMMENTARY		136
By <i>John Wick Bowman</i>		
WRIGHT, NATHALIA, MELVILLE'S USE OF THE BIBLE		138
By <i>Chad Walsh</i>		
COHON, BERYL D., JUDAISM IN THEORY AND PRACTICE		138
By <i>Eugene S. Tanner</i>		
KAYSER, RUDOLF, THE LIFE AND TIME OF JEHUDAH HALEVI		139
By <i>Roderic H. Davison</i>		
ASCH, SOLEM, MARY		139
By <i>Clarence Seidenspinner</i>		
GUNTROP, H., PSYCHOLOGY FOR MINISTERS AND SOCIAL WORKERS		141
By <i>Paul E. Johnson</i>		

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CONTENTS

(Continued from preceding page)

PFISTER, OSCAR, CHRISTIANITY AND FEAR..... By John W. Johannaber	142
MANSON, THOMAS WALTER, THE CHURCH'S MINISTRY..... By Martin Rist	142
PETRY, RAY C. (EDITOR), NO UNCERTAIN SOUND, SERMONS THAT SHAPED THE PULPIT TRADITION..... By Bruce M. Metzger	143
BAKER, F. AUGUSTINE, HOLY WISDOM OR DIRECTIONS FOR THE PRAYER OF CONTEMPLA- TION..... By Carl E. Purinton	144
THE HOLY QURAN, WITH ENGLISH TRANSLATION AND COMMENTARY, PART I..... By Edwin E. Calverley	146
KING, WINSTON L., THE HOLY IMPERATIVE.....	146
HERRICK, EVERETT CARLETON, TURNS AGAIN HOME.....	147
BOOK NOTICES:	
FRASER, IAN W., UNDERSTANDING THE NEW TESTAMENT.....	149
MAY, HERBERT G., AND MCCOWN, CHESTER C. (EDITORS), A RE-MAPPING OF THE BIBLE WORLD: NELSON'S NEW BIBLE MAPS.....	149
CRANSTON, RUTH, WORLD FAITH.....	149
THE ASSOCIATION:	
THE CINCINNATI MEETING.....	150
THE MIDWESTERN MEETING.....	151
REPORT OF THE TREASURER (1949).....	152

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The Bridge of Understanding

S. VERNON McCASLAND*

IN MY first years of teaching as a new doctor of philosophy I had much in common with Don Quixote riding forth as a valiant knight to do battle with windmills. It seemed highly important in those days to seek out all the restricting chains of the old orthodoxy which shackled my students and break them, but with the years I have come to see that an unenlightened faith is far better than no faith, and my policy has long since become a positive effort to build on the old foundation. It is usually possible to rear upon the base thus preserved a house of faith which serves as a comfortable residence for the soul and at the same time incorporates enough of the modern lines to make it fit harmoniously into the intellectual landscape of its time.

A DANGEROUS OPPORTUNITY

But that going to college should and does usually bring about important modifications of one's religious faith goes without saying. Ideas of religion, like everything that goes to make up the assorted furniture with which the house of the mind is equipped, are subjected to the possibility and likelihood of change when one goes to college. It is contrary to the character of the mind itself to assume that religious faith can remain static, while concepts about most of the other vital areas of knowledge and experience are being acquired, expanded, or radically altered. College life is a dangerous opportunity. It is not unusual to hear the complaint that students lose

their faith at college, and this is, in fact, sometimes true. They lose faith in God as well as their standards of morality. Loss of the latter not infrequently follows loss of the former. What I have in mind is a school where real freedom exists, where students face every type of thought about politics, morality, and religion that has come from the mind of man. The curriculum of a real college is planned less for the purpose of careful indoctrination in a particular faith than to stimulate the intellectual development of students by bringing them face-to-face with every faith. The very real possibility of the disintegration of personality and moral character always inherent in a free college atmosphere emphasizes the importance of a wise program for the selection and guidance of college young people. Our colleges suffer at the present time from the results of a pernicious but appealing popular idea that all young people should be sent to college. The student who takes his place in a college classroom is in a position similar enough to that of a patient on an operating table under a surgeon's knife, to make the parallel disturbing. The patient's recovery depends on the surgeon's skill, but also, and very greatly, upon his own resources, not to mention the grace of God. Every professor who carries the welfare of students on his conscience understands this, but, like the specialist who performs the major surgery, the professor of religion should feel it most. As he analyzes and interprets religion, especially the religion of the Bible, he knows that he is operating on the vital organs of his patient, and that in his hands are instruments which are able to kill as well as to cure.

* John B. Cary Memorial Professor of Religion in the University of Virginia. This paper was the presidential address delivered at the Cincinnati meeting on Tuesday, December 27, 1949.

RELIGION IS PRIOR TO THE BIBLE

The Bible is a book about the religion of Jews, on the one hand, and of Christians, on the other. We are interested in the Bible as a source-book for the study of ancient history, and we admire the beauty of much of its literature, but neither the history nor the literature of the Bible should be the primary concern of the professor who teaches religion to undergraduates. Naturally he must know not only the history of the ancient world, especially that which is connected with the Bible, but also the literary character of the Bible in relation to other literatures of the world, to English in particular. However, a professor can be an authority in both of these fields and teach them expertly, but if this is as far as he goes, he has not discharged his main responsibility as a teacher of religion. The Bible is important for history, literature, and its reflections of the ideas of the ancient Hebrews about science, but it is primarily a book of religion. Moreover, the Bible is secondary to that religion. The religion itself existed first, in the rich and colorful experience of Hebrews and Christians, as a living awareness of the presence and power of God both in the external world of nature and in the inner life of man. This awareness of God was so natural for Hebrews and Christians that it could almost be regarded as instinctive. It was like our concept of universal law, which, in a general sense, would not be questioned by the average person of our time. Indeed, our concept of law is probably little more than the depersonalized and devitalized residue of the ancient faith in God. One can read the Bible through without finding a serious effort to prove the existence of God, who was accepted as readily then as is the law of gravitation now. It is interesting to speculate about the origin of this ancient idea, but the biblical view is that it came by the various processes of revelation by means of which God makes himself known to man. At any rate, the first responsibility of the professor of religion is to lead his students as far as is humanly possible into an understanding of this biblical apprehension of the nature and

meaning of the world in which we live, of human personality, of the society of men, and of the history of nations.

This leads us into what I consider the most basic insight into what occurs when a professor of religion really achieves his goal with a student. If any residue of wisdom can be distilled from my somewhat more than thirty years of teaching it is just this: *the process of learning is consummated whenever a student realizes for the first time that a connecting bridge of understanding has been laid between his own life and experience and the life and thought, either ancient or contemporary, which he is studying.* In other words, when he wakes up to the fact that what he is studying about could and does take place in his own experience here and now, the student has taken his first step in the way of understanding. Although the various scriptures of the world have an extraordinary antiquarian interest, the professor of religion must not confine his interest to their value as museum pieces.

LITERARY BARRIERS

The function of the teacher is to break down and remove barriers of whatever kind which keep the bridge of understanding from being laid. These barriers are of the most diverse types. They involve language, vocabulary, idioms, symbols, customs, different social systems, and the most baffling conceptions of psychology, philosophy and theology. The removal of these barriers may be exceedingly difficult; for some students the bridge across the deepest and widest chasms may never be laid, as the learning process presupposes certain intellectual qualifications; but the success of the effort depends very largely upon the intellectual penetration and spiritual insight of the professor himself, with reference to the student as well as to the subject. When he sees comprehension dawn, he knows that the bridge has been laid.

One of the first requirements for an understanding of the Bible is ability to recognize figures of speech when they are encountered. Many of the biblical writers were masters in the use of the paradox, metaphor, simile, hy-

perbole, metonym and most of the other figurative rhetorical devices which have been used to adorn good literature all through the ages. One reason for the great amount of symbolical and figurative expression in the Bible is the fondness of gifted writers for colorful language, but there is also the fact that abstract ideas about God and the spiritual world can never be given the kind of concrete, descriptive expression which we associate with science, but at most can only be suggested in symbols. The degree of understanding attained by the reader depends on his ability to begin with the symbol and to use it as a means of advancing into the area of knowledge into which the author seeks to lead him. Gross confusion of mind always results for those who fail to recognize the figurative expression and try to interpret it in prosaic, scientific terms.

When Amos said

The Lord will roar from Zion,
And utter his voice from Jerusalem;
And the habitations of the shepherds shall mourn,
And the top of Carmel shall wither, (1:2)

he did not pause to explain his metaphors in matter-of-fact words, but assumed that his hearers would immediately be gripped by his picturesque figures and held under their spell until the message of doom was burned into their understanding. In a similar way he expected them to comprehend and never forget the arresting lines of his exquisite lament,

The virgin of Israel is fallen;
She shall no more rise:
She is forsaken upon her land;
There is none to raise her up. (5:2)

Isaiah knew that the people of Judah would understand his accusing metaphors when he said

Hear the word of the Lord, ye rulers of Sodom;
Give ear unto the law of our God, ye people of Gomorrah. (1:10)

The world has never been able to forget the haunting similes of Jeremiah in the lines which are the original expression of our idea of the Grim Reaper:

Even the carcasses of men shall fall as dung upon the open field,

And as the handful after the harvestman,
And none shall gather them. (9:22)

In the following transparent figures the great poet of the Exile has given us the unforgettable conception of the Good Shepherd:

He shall feed his flock like a shepherd:
He shall gather the lambs with his arm,
And carry them in his bosom,
And gently lead those that are with young.
(Isa. 40:11)

The greatest master of forceful language in the Bible was Jesus, who has hardly left a saying which does not use a penetrating figure of some kind. No better examples of this can be found than his words about loving and hating people. He said,

If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his life also, he cannot be my disciple.
(Lk. 14:26)

Only the person who recognizes that this hard saying is an hyperbole can penetrate into its profound meaning. The same is to be observed in regard to the difficult sayings about "turning the other cheek" and "loving your enemies" (Matt. 5: 39, 44). Literalists take these powerful hyperboles and turn them into impossible rules of conduct. The paradoxes of Jesus must also be read with insight, as, for example,

Think not that I came to send peace on the earth:
I came not to send peace, but a sword. (Matt. 10:34)

In no other respect do literalists get into greater difficulty than in interpreting the various figures applied to God. Even in the Old Testament Father had been applied to God to express his relationship with the Hebrews in various connections. In the New Testament Father has become a standard metonym. It is the Christian's favorite way of addressing God. But to apply Father to God in a literal sense, implying that God belongs to the male sex, with a capacity, desire and need of sexual expression like a human male, is objectionable anthropomorphism; it is to introduce a biological concept into our idea of Deity which is utterly inadmissible. To think of God as a

literal Father would require us also to postulate a divine Mother, who would be his wife, the mere mention of which is enough to indicate that a literal view can never grasp the meaning which this metonym carries. Except in a figurative sense, and as an inevitable corollary of the dominance of men in the social and intellectual life of biblical times, it is difficult to see how God could be associated exclusively with either the male or the female sex.

If God has no wife, then it is also clear that the familiar phrase "son of God," which in the Old Testament refers to angels, or the king, or the nation, or an individual Hebrew, and in the New Testament is applied to the individual Christian as well as to Christ, cannot be taken in a literal or biological sense. The same may be said, moreover, of "the new birth," which the Gospel of John uses so effectively, and "adoption," the term which Paul uses to indicate how men become sons of God. It is clear that all these expressions, which are drawn from the powerful affections of family life, are metaphors which attempt to express in the most significant symbols of human experience something of the sense of security and the new quality of meaning which enrich the life of a person who has come to believe in an omnipotent, gracious God.

The ancient authors had their own characteristic modes of expression. Not inhibited by the ideas of exactness and precision of statement which science has fastened like a millstone about the necks of modern authors the writers of antiquity were less obliged to make a habit of using colorless prose. Allowing free rein to the natural fondness for picturesqueness of expression, they knew how to delight their hearers and readers with arresting figures and striking symbols which gave wings to the imagination. The scriptures of all the great religions were written long before the dawn of science which has so effectively closed the windows of our minds. The new type of thought has brought into disrepute the ancient folklores with their fanciful but symbolical legends, fables and myths, so that the average reader in our time has not only acquired a distaste for these old forms of expression, but

finds them as unintelligible in their profound insights as would be a strange foreign language which he had never studied. He not only fails to understand, he misunderstands the old literatures and attributes to them meanings of which their authors never dreamed.

PHILOSOPHY OF THE LEARNING PROCESS

Underlying my philosophy of the learning experience are certain assumptions, which I believe to be universally valid, in regard to man, the world and God. I tell my students that it is reasonable to believe that, although the customs and habits of men have changed greatly through the ages, human nature itself has remained essentially the same; that God has not changed, that he is not altered by time; and that the natural world, although it has undergone certain geological modifications since recorded history began, is still the same world in which our primitive ancestors lived. One is justified in assuming, therefore, that in general terms there has been little change between the fundamental things which happened or might happen then and those which happen or might happen now; that is, that whatever happened in human experience then might be expected to occur now, if our spiritual eyes and understanding were only keen enough to discern and recognize it. Discernment is prevented by the barriers which lie between. One of the major obstacles, as noted above, is the bizarre and fantastic character of the symbolical modes of expression used by the ancients, which the modern reader attempts to take in a literal sense and so misunderstands. So he fails to grasp what happened to the man of antiquity about whom he is reading. Because of its unearthly character, the reader assumes that although such an incident may once have occurred, it could never happen to him. On the other hand, since he is accustomed to look out upon the world through the monochrome lenses which modern science has fastened upon us all and to describe his experience with its de-vitalized vocabulary, it does not occur to him that his own experience is or may be essentially identical with that about which he reads in the ancient classics. One task of the teacher is to

open the eyes of a student to what happened then; a second is to discover to him what is happening now; and a third is to show that the world in which we live, in spite of the obscurity introduced by the specious clarity of science, still offers to man today all the resources for spiritual life that it ever did. The only important change between then and now has not been in God, or the world itself, or even in man, but in man's ideas and vocabulary—in the way in which he interprets the same phenomena of the spiritual life which have been occurring ever since the race of man began.

This is a new and startling idea to many persons, and I do not mean to suggest that all of my students grasp it fully and see its full implications for the religious life, but to an increasing number of them it brings release from much of the frustration they feel because of the spiritual dryness which they have been led to assume must be characteristic of their lives.

Odd and unacademic as it may sound, one of the most effective ways for a student to cross the bridge of understanding in religion is to go to church, especially his own, which I always encourage my students to do. It is remarkable how many young people never attend church, have rarely been inside a church building in their lives. Hence they are almost totally illiterate in a religious sense, without appreciation of the art, music, literature and symbols of religion, not to mention the place of faith in a man's life, and with no idea of the meaning of the symbolical drama enacted in every church service. Some students come to college with well established habits of church attendance. They are most fortunate if they do not lose this loyalty to their faith in college. A good many tragedies occur at this point because of the immaturity of the student, who is too easily influenced by the paganism of his fellows, on the one hand, and the reckless irresponsibility of some instructors, on the other. It is well known that most students have some difficulty in integrating what little religious faith they have with the new ideas they acquire at college or university, but this is probably unavoidable as they are attempting to pass through their intellectual adolescence into man-

hood. This is the time, above all others, when they ought to go to church. Even if they cannot for the time being synthesize the church's theology with what they conceive to be the philosophy of the university, I point out that the most important values of life have never been fully rationalized and can be expressed only in symbols. Therefore I urge them to allow the symbols of religion to continue to speak to their souls, if only through esthetic channels, even while the mind still gropes for understanding.

Sometimes I illustrate this point with a little parable drawn from an achievement of the Illinois Central Railroad while I was a student in the University of Chicago many years ago. This road carried an enormous amount of traffic into the city over tracks not far from the university, but the company discovered that the old roadbed had become inadequate for the traffic. Hence they were plunged into the problem of rebuilding their road at the same time that they kept the traffic rolling. It was fascinating to observe how the engineers and construction men, by means of a set of temporary tracks, were able to rebuild the roadbed completely and lay new steel, while throughout the entire operation, which lasted for several months, they kept all trains running on schedule.

A PROFESSOR'S REWARD

A surprisingly large number of students are hungry in our time for what Jesus in a fitting metaphor called the bread of life. They are anxious to discover a light in the dark labyrinth through which they are passing. They appreciate a sympathetic, intelligent discussion of their problems. They respond to the assurance that there are real standards of right and wrong and that the decalogue is just as true as it ever was. No experience in life is more rewarding than to observe a new light come into the eyes of a student as you show him that faith in God is not only a reassuring and inspiring philosophy of life, but that it is also a reasonable view, based on the kind of rational evidence that an honest and intelligent man can accept.

Appreciation of the Bible as Literature and Religion

J. ALLEN EASLEY*

APPRECIATION of the Bible as literature is essential to a thorough teaching of the Bible as a book of religion.

Most of us would join Thomas S. Kepler in his declaration that we teach "courses in the Bible, not in the department of history or literature, but in the department of religion, with a stress on religious content."¹ Perhaps we would join Professor Warren N. Nevius in a statement in his article, "The Bible as a Religious Guide for College Students": "The Bible must be taught; and it must be taught as it was written, as it was intended to be taught, as a book of religion and for the inspiration and guidance of the whole world."²

And yet if we are to interpret the Bible adequately as a book of religion and put all proper emphasis upon it as such, we cannot afford to overlook its literary character. After all it is a book, indeed, a library of books.

As a library of books it is an expression in language of thought and experience; and language is an art, perhaps the most ancient of all man's arts. It is a human instrument. It grew up out of human experience. It is finite, and can never do full justice to the infinite. It can only suggest, indicate, symbolize.

Every work of art must be interpreted in terms of the art to which it belongs, and in terms of the medium in which it is wrought. Music must be interpreted as music and not as graphic art, speech must be interpreted as speech, literature must be interpreted as literature and judged by its own canons. Every medium of expression has both its advantages and its limitations. It is so with the piano, the

orchestra, the statue, the painting, and so it is with the poem, the story, the chronicle, and the aphorism.

The medium of literature is language, with its words, its sentences, and its larger literary units. To overlook the nature of these elements and to fail to realize their limitations, as well as their uses, is to be misled in judging the end-product. Words are only symbols of ideas, they are not ideas. In most cases a word does not symbolize exactly the same idea to any two persons, though of course, if there is to be any communication between them, they must recognize a common core of meaning in the word. A sentence is an arbitrary arrangement of words for suggesting an idea. It is limited by the context within which it stands. There it may be true; elsewhere it may be false.

The still larger unit of literary expression needs also to be taken into account. Every extended passage belongs to a literary type that has characteristics of its own. Each type has its form, its uses, and its limitations. One may readily discover within the pages of the Bible a great variety of literary forms—epic and lyric, oration and oracle, psalm and proverb, prophecy and parable, history and allegory, gospel and apocalypse, law and ritual, prayer and sermon. It is no academic over-refinement that distinguishes these many types. They are instruments of discriminating thought and mirrors of varying moods of the spirit. They are to the author what shades of color and variety of line are to the artist, what theme and melody and harmony are to the musician. To ignore these forms is to confuse and often to miss entirely the meaning of a passage.

Moulton imagines many persons objecting to this point of view and saying: "Let professed literary students look to technicalities of

* Acting Dean, School of Religion, Wake Forest College. This is part of a paper in a symposium on "Teaching the Bible in a Liberal Arts Curriculum (with special reference to religious attitudes)" conducted in the Southern Section of N.A.B.I., at Atlanta, Ga., March 28, 1949.

form, we plain people care only for the matter and spirit of scripture." Moulton answers them: "There could never be a greater misapprehension; on the contrary, we can never be clear as to the contents of a piece of literature unless we have settled the external form. It is no exaggeration to say that form is the foremost factor in the interpretation of matter."¹³

If a piece of highly imaginative poetry is taken as prosaic fact, how distorted it becomes! Yet it is not uncommon to encounter students who mistake Moses' colorful lines:

"And with the blast of thy nostrils the waters were piled up,
The floods stood upright as a heap;
The deeps were congealed in the heart of the sea"
(Exodus 15:8),

as the veriest prose, and insist that the Israelites walked through a cavern cut in the water.

Our students need to come to learn something of the way in which the older books of the Bible grew up, and that the standards and practices of book production in Bible times were vastly different from those that prevail today. They may well be given to understand the difference between an author's proprietary rights in his work today and in the ancient Hebrew world, in which a thing written was as much public property as a thing spoken, and in which people were free to add to, subtract from, or use how they would what came to their hand. They may be reminded that there is a certain limited similarity between the ancient book and their own note books, at least in variety of sources, in lack of quotation marks, and often in pious form!

For many of our students, as well as for a large part of the general public, the Bible is largely a string of more or less disconnected sayings. Or if our students are beyond the stage of thinking of the Bible as made up largely of isolated texts, they may not have gone farther than concern for that most elemental literary form, the chronicle, and they may wish to interpret everything with the slightest touch of the narrative about it, as an historical chronicle, set down in stenographic faithfulness.

Rihbany has pointed out in his *The Syrian Christ* how much the Neareasterner prefers a story to a bare narrative of events.⁴ He likes the story with its skilfully unfolded plot, now speeded up, now retarded, here pointed up in the highly dramatic, and there leveled off in quiet restraint. The story involves feeling as well as fact, and the feeling may be more important than the fact. One fact is to the narrator more important than another. He magnifies the important and minimizes the unimportant, but this is done by throwing them out of exact proportion. A story may be as much greater than a chronicle as a portrait may be greater than a photograph. The Bible abounds in stories, many of them historically based and many of them fictional, many of them traditional and some mythical, but the significance of them may be greater than if they were mere chronicles of events. They are instruments for teaching religion.

View the first three chapters of Genesis as mere chronicle, a play by play account of creation and the immediately subsequent events, as though they had been recorded by a careful observer on the spot, and crude they become. But see them as the effort of men living far down the centuries to interpret, under inspiration, the ineffable in terms of primitive thought, and they are sublime; their religious meaning is profound, and their force is tremendous. The chronicle by its prosiness tends to reduce the sublime to the earthy; but a poetic narrative by its very abandonment of the effort to relate a matter exactly and by its ready employment of symbolism, acknowledges that truth is not to be fully captured in words and points the reader not so much to what is said as to what is suggested.

Suppose the Parable of the Prodigal Son be thought of as a chronicle, it immediately is reduced in interest to the concern of one family or one small neighborhood; but take it as the parable that Jesus intended it to be, and it is an interpretation of God and his ways with men that is of universal concern, a veritable window into heaven.

There needs to be cultivated in students ap-

preciation for the abundance of poetry in the Bible, especially in the Old Testament: its folk songs, odes, anthems, psalms, elegies, ballads, proverbs, maxims, epigrams, dramatic monologues and dialogues, taunt songs, lyrics, and idyls. Students may well be led to appreciate the method of the poet with his bold and tumbling figures, his rhythmic parallelism, and his surge of feeling.

Our students need an appreciation of the Hebrew sense of the dramatic. Though there is no drama as such, yet the dramatic is everywhere present. The dramatic infuses the lyric songs, as in the Song of Solomon; it dominates the philosophic, as in Job and Proverbs; it leavens the discourses of the prophets, as may be seen on almost every page of their works; and it comes to graphic expression in their allegorical actions, as in the case of Isaiah dressed like a captive and Jeremiah wearing an ox yoke.

Of course full recognition must be taken of the historical material. Our religion is rooted in events of history, but in events that are interpreted. In the exodus historian and prophet saw God the Deliverer, and in the events of Calvary gospel writer and apostle saw God the Redeemer. Writers used their historical material in different ways, as is to be seen in the ways in which the several gospel writers and the Apostle Paul used the factual matter of the life of Jesus. Many biblical historians, as for example the authors of Judges and Kings, were primarily preachers and only incidentally writers of history. If we insist on making them primarily historians, we misjudge their work. But what is historical becomes more significant as such, when other material is accepted for what it really is and is not forced into some borrowed meaning.

Our students need to know the Bible book

by book, with an appreciation of the background and purpose of each and the over-all literary type to which each belongs. It would clarify many difficulties for them to be led to see Deuteronomy as composed primarily of prophetic discourses rather than true law codes, to see many of the historical books as essentially homiletical in purpose, to see the books of the prophets as largely collections of oracles cast in poetic form, to distinguish apocalypse from prophecy, to recognize the writings of Paul as primarily occasional letters, and to appreciate the Gospels for their evangelizing and controversial purposes. Thus they would come to understand that religious truth has been conveyed to us in the Bible through many forms. All of this means that our students need to be *introduced* to the essentials of biblical criticism. They need to learn something of how the several books of the Bible grew up, the sources that lie behind them, the situations to which they were addressed, the purposes that prompted them, and the changes they have undergone. This approach is not only basic to an adequate understanding of specific passages and books, but it is conducive to a worthy appreciation of the Bible as a whole.

These matters may not be the most important connected with the Bible, but they are significant and the religious worth of this library of books will be seriously compromised if they are ignored.

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The Present State of Bible Translation

—EDGAR J. GOODSPEED*

THE teacher of the Bible has always the problem of what Bible he will teach, and never more so than now, when new revisions and new translations are springing up on all hands. For no matter how well we may know our Greek and Hebrew, we will teach, and mainly use, some translation with our college classes, and our seminary ones, too, as things are now.

The question arises, Are we interested in the Bible chiefly as a monument of Elizabethan English, as the gifted and amiable Miss Chase seems to me to be?—a perfectly intelligible and rational attitude, of course, if we approach it under the direction of the Department of English? The study of the King James English interests me personally very much, when I retire to my ivory tower, and yield myself to the enjoyment, and sometimes amusement, that it so richly affords. And of course, as Professor Palmer said, when he selected the scripture texts for the bells of Mrs. Palmer's memorial chimes at Chicago, its language is all richly freighted with associations, which no educated man or woman can ignore.

When I finally got hold of a first printing of King James, and saw it face to face, I realized what a poor, shabby shadow of it we offer our students, in the modern commercial printings. They have no great preface, no apocrypha, none of those pre-Johnsonian spellings that color every line of it. It has all been tamely coördinated with Dr. Johnson's ideas of how English words should be spelled. My paternal grandfather was a great wrestler in his youth, in upper New York, and was very fond of

wrestling, or as he called it, "wrastling." I supposed this to be a blemish on my grandfather's diction, until on becoming possessed of a first printing of King James, I found that while Jacob wrestled with the angel, Rachel "wrestled" with what she called, "great wrastlings," with her sister Leah, Gen. 30:8. Grandfather's English was perfectly sound, but had simply been excluded from book use since the efforts of Dr. Johnson.

I sincerely wish that a respectable edition for students' use might be provided by some enlightened publisher, free not only from the much-derided chronology, which of course formed no part of it for at least 90 years, but the distracting marginal references that now beset so many editions. The nearest thing I have seen is the Cambridge Press edition, which contains the Preface and the Apocrypha, though it slavishly follows Dr. Blayney's Oxford edition of 1769, in text and spellings.

It is now almost two hundred years since Robert Lowth, then Professor of Poetry at Oxford, first expounded the principles of Hebrew poetry, and we now know perfectly well that one third of the Old Testament and Apocrypha is poetry. Some printers print the King James Psalms and Job as poetry, but no printer has ventured to print all the poetry in that version as poetry should be printed. Yet, if we mean to study the Bible as literature, this would seem imperative. Certainly we have got to have a Bible that knows poetry from prose, or we shall be fearfully misled. John Stirling, in his *Bible for To-day*, goes part way in this direction, and so does Bruce Rogers, in his new edition of King James, but not all the way; why not? There is no doubt that Nahum, for example, is poetry; it is in fact probably the most brilliant poetry in the Old Testament, as my colleague, Dr. John M. P. Smith used to say.

When Professor Deissmann visited America some years ago, he told us at the New Testa-

* A paper presented at the Fall, 1949, meeting of the Pacific Coast Section of N.A.B.I. Readers of this Journal do not need an introduction to Edgar J. Goodspeed, dean of American Bible translators. A worthy monument to Dr. Goodspeed's labors in translating the Greek New Testament into the American idiom is the handsomely printed and bound Twenty-Fifth Anniversary Edition of the Goodspeed New Testament, published by the University of Chicago Press in 1948.

ment Club in Chicago of his famous visit as a young pastor to the Heidelberg library, and of glancing there at a commonplace papyrus document just published among others from the Berlin Museum. "Why," he said to himself, "this Greek is just like the New Testament!" He pursued his idea, verified it, and published it. The long series of modern speech New Testaments has resulted. The effect was almost instantaneous. Father Spencer's *Four Gospels* came out in 1898, and a long series of modern speech translations has followed. I felt, as Chaplain Ballentine had felt before me, that American popular usage is so different from British that there was room for a version in a definitely American idiom, and offered an American translation. I am interested to note that the latest book on the life of Christ however still pictures the disciples as plucking, husking, and eating corn in the fields,—though we all know they did nothing of the kind, for there were no corn fields in Palestine in Jesus' day. I have seen paths in Palestine intersecting plow-lands which would in the season be thickly planted with wheat, through which, when it was grown, a person familiar with that path might properly make his way, no matter how many heads of wheat he broke off, and even ate, rubbing them in his hands to get the chaff off, in so doing. It does not matter a great deal, I agree, but the picture of the disciples pouncing upon the standing corn, tearing off the ears and husking them, in their hunger, is quite different, and quite mistaken.

The Roman Catholic Revised New Testament came out in 1941, not really in modern speech; "thee" and "thou" were retained, but "you" took the place of "ye," to the great advantage of the Sermon on the Mount, which gained immensely in directness and vigor by this single change. This version also abandoned old forms of the third person singular, "goeth," "cometh," "willeth," etc. In 1946 appeared the Revised Standard Version, which boldly abandoned the "thee" and "thou" structure, and the antique forms of the second person singular, "canst," "wilt," "wouldest," etc. I am inclined to think this sort of thing was probably antique in the times of King James himself,

for Hamlet says to Ophelia, "I did love you, once," and she replies. "Indeed, my lord, you made me believe so." The Old Testament committee is following the same lines. The Catholic committee announced some weeks ago that in their Old Testament, they were giving up the use of "thee" and "thou" in conversation, and it is probable that their New Testament will be brought into line with it in this respect. Furthermore, since the New Testament appeared, the Pope has declared that Catholic scholars must hereafter take account not simply of the Latin Vulgate, but of the original Greek and Hebrew in interpreting the Bible, and this too may lead to some modifications in the Catholic Revised New Testament of 1941. These are extraordinary developments on the Catholic side.

While non-conformists were active from the first in modern speech translation in Britain, Anglican scholars played little part in the movement. But in 1946 Dr. Wand, now Bishop of London, published a very vigorous and spirited version of the New Testament epistles, and last year, Mr. Phillips, a Cambridge graduate, published a new translation of the New Testament letters under the title, *Letters to Young Churches*.

And now from the new revision of Dr. Price's *Ancestry of our English Bible*, I learn that in the summer of 1947 an interdenominational committee was set up by the Church of England, the Church of Scotland, and the Free Churches of Great Britain, with representatives from Ireland and Wales, to undertake a new translation of the whole Bible, including the Apocrypha, into modern English. It is to be not a revision, "but an entirely fresh translation from the originals into good modern English." With this momentous announcement, the battle of the papyri may be said to have been won.

Yet even this is not all. Our Jewish friends have announced that they are undertaking a new translation of the Hebrew Bible and the Greek Apocrypha. We seem to be passing from the era of revisions into that of new translations altogether. All of this is momentous for us as college teachers of the Bible.

I Corinthians 13 Interpreted by Its Context

IRA JAY MARTIN, 3RD*

ONE of the truly inspired passages in the New Testament Canon is that poetic selection popularly known as the "Thirteenth Chapter of First Corinthians." The Apostle Paul revealed in this flight of literary composition a true evaluation of the power and significance of Agape in Christian life and experience. The exquisite literary and rhythmical beauty of the passage has been enthusiastically compared to Tyrtæus' work.¹ Its high ethical tone has been likened to Nicomachean Ethics.² It is not the purpose of this study, however, to review the meaning, form or beauty of this inspired writing. In fact, it would be utter folly to even suggest anything new in the way of interpreting this great masterpiece. Rather it is our intention to establish the point of view in the light of which the chapter should always be interpreted. This aspect of the study has not been previously developed. When this has been done, additional light will be shed upon the meaning of the text, and upon the attitudes with which the ordinary reader must thereafter approach the passage.

It has been customary for preachers, teachers and scholars to interpret its meaning and inspiration without regard for the context. In this vein, the chapter has been proclaimed "A Psalm of Praise,"³ "A Song of Love,"⁴ "A Hymn to Love,"⁵ or merely, "The Great Love Chapter." In several instances, the interpreter has exulted over its exceptional character by declaring it to be a product of Paul's more leisurely and meditative moments, and therefore, in this context, merely an interpolation or a digression⁶ inserted here by Paul as fitting the circumstances at hand. We shall therefore turn to a study of the "chapter" in the light of its context. It is our intention to show that the passage is not an extraneous composition

inserted for emphasizing the point to be made. Rather, it is the unexpected and unconscious by-product of Paul's attempt to face realistically and spiritually the problem of glossolalia in the Corinthian Church. We shall try to reveal the intended comparison between the Agapic Christian and the Glossolalic Christian which Paul intimates in verses four through seven. As a result of this reconstruction of thought, we shall endeavor to point out the evident characteristics of the Corinthian glossolalist with whom Paul was dealing. A more conscious evaluation of the place of this chapter between chapters twelve and fourteen should assist all who would interpret and study this passage to give it a more vital and truly fundamental interpretation of the characteristics of Agape in the life of a Christian.

PREVIOUS INTIMATIONS

It was during the preliminary stages of research for a doctor's dissertation on *The Place and Significance of Glossolalia in the New Testament Church*,⁷ that the writer became aware of this seemingly unique approach to this passage in First Corinthians. A few explorations of the idea were made at that time,⁸ when the writer was unaware of any previous statements similar in approach. Later, in preparing a manuscript dealing with all aspects of tongue speech in the Apostolic Church, the writer sought to follow up his earlier discovery in this regard and was interested to find the following comments relative to this study.

In only three instances had previous scholarship been aware of the particular aspect of this study, and not one of the scholars had exploited the idea or the approach to its full. (1) In 1894, Charles Hodge published his work, "An Exposition of the First Epistle to the Corinthians."⁹ Writing in connection with his study of this passage, he says:

We have not in this chapter a methodical dissertation on Christian love, but an exhibition of that grace as

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contrasted with extraordinary gifts which the Corinthians inordinately valued. Those traits of love are therefore adduced which stood opposed to the temper which they exhibited in the use of their gifts. They were impatient, discontented, envious, inflated, selfish, indecorous, unmindful of the feelings or interests of others, suspicious, resentful, censorious. The apostle personifies love, and places her before them and enumerates her graces, not in logical order, but as they occurred to him in contrast to the deformities of character which they exhibited.

Then he goes on to other matters, aware of the particular approach which the present writer is trying to emphasize, yet not exploiting it as will be attempted herein.

(2) In 1903, H. L. Goudge, writing for the Westminster Commentary, published his volume on "The First Epistle to the Corinthians."¹⁰ His comment on I Corinthians 13:1-13 is as follows:

In the following passage, St. Paul has the Corinthian church before him. He is not attempting to give a complete account of the characteristics of love; he is contrasting love with the spirit that the Corinthians were showing, pointing out how love both guides men in the use of gifts, and is itself superior to any of them.

That is all. The idea is noted, but not developed.

(3) Again in 1925, when the Right Reverend Archibald Robertson and the Reverend Alfred Plummer, writing in the International Critical Commentary, collaborated on a volume dealing with "I Corinthians," they made the following allusion to the particular approach to this chapter being developed in this paper:

The Apostle, having shown the moral worthlessness and unproductiveness of the man who has many supernatural gifts and performs seemingly heroic acts without love, now depicts in rapturous praise the character that consists of just this one indispensable virtue. Everyone of the moral excellences which he numerates tells, for they are no mere abstractions, but are based on experience, and are aimed at the special faults exhibited by the Corinthians.¹¹

Once again, the particular approach being presented in this study is approximated but not capitalized upon. Despite the innumerable commentaries and studies on this passage, these

three passing intimations prove to be the only ones to be found.

EXPLOITING THE IDEA

When one investigates the context of the passage one finds it to be an integral part of that portion of the First Epistle to the Corinthians designated as chapters twelve to fourteen inclusive. The theme of this section is summarized in the words "Spiritual Gifts," but in reality the passage is concerned with one particular gift of the Spirit, namely Glossolalia.

It would appear that Paul had been approached by representatives of the Corinthian Church who were greatly disturbed by the growing pride of certain tongue-speaking members of the congregation. These glossolalists were beginning to cause difficulties within the fellowship which might divide it if some form of disciplinary measure were not taken. Therefore, Paul seeks to counsel them concerning the wise use of this gift of tongues. This he does in chapters twelve through fourteen of this epistle.

In chapter twelve, he discusses the entire matter of spiritual gifts as exercised in the individual apostolic churches. From the very beginning, the Christian believers and converts had confessed the coming of the Holy Spirit into their hearts and lives (Acts 2:4). This became increasingly a customary part of the experience of those who came into the fellowship. With Paul, it became mandatory. Paul had two great cardinal tests or proofs of conversion: (1) one was to have Christ, and (2) the other was to have the Spirit. Not only that, but possession of the Spirit was to be satisfactorily demonstrated. How was this demonstration to be given? Primarily by the charismata or the gifts of the Spirit. In 12:10 and in 12:28-31, Paul gives two lists of these spiritual gifts or charismata which the church recognized as conclusive proof of the Spirit's presence: the ability to work miracles, to prophesy, to discern spirits, to speak with tongues, and to interpret glossolalia. Every convert had a gift of grace by the indwelling of the Holy

Spirit which enabled him to render certain services indicative of the endowment of power by the Holy Spirit.

Having presented his case thoroughly in regard to the whole matter of spiritual gifts, and before dealing with the specific situation at hand, Paul intimates that there is one Christian gift or charism that transcends all others and gives one the most conclusive demonstration of the Spirit. This he reveals as Christian love or Agape. In exaltation of this most excellent gift, he sings his matchless song, the thirteenth chapter of First Corinthians. At first thought, this wonderful hymn of praise seems somehow out of place, but we must recall that most adeptly Paul here sets aside that highly coveted gift of tongues and replaces it with the unequal gift of love. Very carefully, with great prudence, and with a winsome spirit, he is creating the atmosphere for, and opening an approach to, the difficult problem of glossolalia which he is to dethrone from its self-appointed prestige, and practically to banish from the public service. Such a correction is very precarious and difficult to make and requires the best art of a skilled adviser and counsellor.

Thus he begins: "A more excellent way show I unto you" (I Cor. 12:31) by which you can express the presence of the Spirit of God; more excellent than preaching, prophesying, working miracles, or even "speaking with tongues." In the opening verse of the chapter under discussion, Paul's designation of "tongues of men" and "tongues of angels" may or may not have any significance, but it awakens one's imagination to wonder if this might be the popular conception of glossolalia, "tongues of angels." Therefore, what Paul would really be saying is this: If I speak with fluency a foreign language, "tongues of men," showing intellectual ability, and if I speak glossolalia with great ecstatic ravishment, "tongues of angels," showing great spiritual ability, all this is as only sounding brass or a clanging cymbal in comparison to the supreme gift of Agape. The real message, however, that Paul is seeking to transmit is clearly this: I believe in that stimu-

lating and miraculous manifestation of the indwelling Holy Spirit, called "glossolalia;" but if I have not holy and spiritual love in my heart and soul, my tongue becomes a mere agent of babbling sounds and indescribable noises. Very clearly, glossolalia had led some Corinthians to choose false standards of Christ-likeness. Thus we see that it was Paul's earnest desire to draw the Corinthians' attention to the supreme characteristic of the Christ-spirit, namely Agape. This gift he clearly (I Cor. 13:3) places above man's ability to prophesy, to be philanthropic, or to be educated.

At this point, the Apostle leads into his description of true Christian Love.

Love is long-suffering, is kind; love is not jealous, is not boastful, is not puffed up, acts not unbecomingly, seeks not its own, is not provoked, takes no account of evil, rejoices not in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things.¹²

One senses that Paul is contrasting Agape, the highest of all spiritual gifts, with glossolalia, the lowest of spiritual gifts. It is as though Paul would demonstrate to these vain glossolalists, who are priding themselves upon their special gift, that it suffers in comparison with Agape in some such fashion as this:

Love is long-suffering	but the glossolalist is impatient
Love is kind	but the glossolalist is unmerciful in his feeling of superiority to those who call themselves Christians but who cannot "speak with tongues;"
Love is not jealous	but the glossolalist is envious of much in his desire to be superior to others;
Love is not boastful	but the glossolalist boasts of his gift and is proud;
Love is not puffed up	but the glossolalist is overborne with pride and arrogance;
Love acts not unbecomingly	but the glossolalist loses all control and moral restraint;
Love seeks not its own	but the glossolalist seeks the respect and honor of men, and especially of his fellow-Christians;
Love is not provoked	but the glossolalist cannot stand criticism;

Love takes no account of evil
 Love rejoices not in unrighteousness,
 but rejoices in the truth

Love bears all things,
 believes all things,
 hopes all things,
 endures all things,

but the glossolalist selfishly exalts himself above all others;
 but the glossolalist casts aside all ethical and moral gains and prides himself upon his gift of tongues to show his superiority;
 and rejoices in his ability to speak with tongues, which has no truth to reveal or to teach;
 but the glossolalist offers only his apparent gift of tongues, and knows nothing of Christian courage, patience, tolerance, or willingness to suffer in behalf of others.

For the apostle, then, Agape is the all-essential Christian proof or evidence that one is in the Spirit, or is possessed of or by the Spirit of the Lord. Without Agape, glossolalia and any other outward display become mere empty form, without meaning and value. So, too, for Paul, glossolalia, along with prophecy and knowledge, is purely a temporary exhibition which in time will pass away. Agape (Love), however, is something essential and eternal, as a manifestation of the presence of the very Spirit of God, a part of the divine plan. Glossolalia is but a manifestation of the child-state of Christian growth and maturing; but the glossolalists thought otherwise of themselves and of their gifts of "speaking with tongues" and "interpreting."

This brings us in our study up to chapter fourteen. Having laid the groundwork in chapters twelve and thirteen, Paul enters into specific treatment of the situation in the Corinthian church. As already intimated, Paul seeks to be very tolerant and considerate in his discipline of the infant church, but at the same time his soft-spoken (or written) words hide stern, realistic principles which he dares not leave out of focus in their thinking. It is apparent that his definite purpose is to put glossolalia and all other gifts in their rightful place in relation to the cause. His treatment and disciplinary measures (14:26-31) clearly reveal his estimate of the gift of tongues as exercised in the specific instance in Corinth and in general.

Thus we may echo the words of the late Dr. Moffatt when he wrote:¹³

This 'Hymn of Love' was written out of a close and trying experience; if it is a rhapsody, it is the rhapsody of a realist who has come safely through contact with the disenchanting life of the churches; it is not a song in the air by one who idealizes religious life, but wrung from long intercourse with ordinary Christians, especially those at Corinth, where ascetic difficulties, a women's movement, the inveterate party-spirit of city-life, the Greek passion for rhetoric and theosophy, pietistic ardours, a love of what was showy and exciting, and personal animosities, due in part to differences in culture and social position, were threatening to tear the Church asunder.

Having thus established the fact that chapter thirteen was not an attempt to praise Christian Agape for itself, but rather a dramatic presentation of characteristic Christian virtues set in contrast to those manifested by the Corinthian glossolalists, we now wish to point out in conclusion an interesting by-product of such a reconstruction of the chapter.

When the entire chapter is treated as the counter-portrait of a truly Spirit-possessed Christian, we discover the prominent characteristics of the apostolic glossolalist (at least in Corinth). Noting the virtues of Agape, we can safely draw the conclusion that the Corinthian glossolalist was known for his impatience, mercilessness, envy, boasting, pride, immorality, emulation, anger and conceit, all accepted under the guise of religious living, even Christian living. If these were being proclaimed as fruits of the Spirit, it was no wonder that Paul was so greatly disturbed about the future of the faith and cause of Christ. Certainly these traits of character were not those of genuine Christian personality. The marks of the truly Christlike disciple were to be found in Paul's dramatic description of Agape. This higher type of Christian witness was marked by the individual's patience, mercy, sympathy, humility, moral control, and general Christ-likeness. This kind of a person had the moral courage, the spiritual patience, the divine wisdom, and the humble willingness to bear all things, believe all things, hope all things, and

endure all things (Cf. I Cor. 13:7). It was Paul's determined belief that one did not truly possess the Spirit of God as revealed in Jesus Christ unless one also exhibited the moral and spiritual character of such a Spirit (Cf. Col. 3:5-17).

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Liberal Theology for a Global World

GRACE EDITH CAIRNS*

PROFESSOR NORTHROP in his recent book *Logic of the Sciences and the Humanities* discusses the need of the world for a global religion.¹ He is strongly of the opinion that a religion which seeks to become global in character cannot base itself upon supernatural revelation, but instead must found itself upon a kind of truth and method of ascertaining it that can be open to, and accepted by all men everywhere. He claims, rightly, that science and its method alone have given us this kind of truth; therefore, a global religion ought to found itself upon science and its method. Professor Northrop then goes on to point out the inadequacy of Christianity in both its Roman Catholic and Protestant forms because its theology is unscientific; and then he suggests at the end of his chapter on this subject a combination of what he calls the "theoretic component" of western science with the "aesthetic component" of Oriental mysticism as the basis for a global religion. Professor Northrop has done us a valuable service to remind us in these times of irrationalism, of fanaticism and dogmatism in religion and politics of the only approach to problems in these fields that can be universal or global, the rational or scientific approach. This paper, therefore, will be an attempt to sketch an outline of a possible global theology based upon the implications of science and scientific method.

Although most thinkers accept the results of scientific research as the most probable truth that we have, there are differing views of the meaning and of the implications of science and its method. It is the opinion of many philosophers that the best definition and most profound interpretation of science and its method and of all that is implied therein is

given by Professors Morris R. Cohen and Ernest Nagel in their book on this subject, *Logic and Scientific Method*. Further interpretation is given throughout Professor Cohen's book *Reason and Nature* which discusses method and undertakes a critical examination of results in all of the sciences. Professors Cohen and Nagel have no theological preconceptions, nor are they concerned in the least with Hebrew or Christian apologetics. Yet they affirm that science depends for its very existence upon logical relations in nature, and logical relations, moreover, that form a rationally ordered system. In *Logic and Scientific Method* science is defined as "knowledge which is general and systematic, that is, in which specific propositions are all deduced from a few general principles."² The relationship between the general propositions and the deduced subsidiary propositions is one of logical implication. Since a science gives us the most certain knowledge we have of any area of inquiry, it is more probable than improbable that the systematic logical relations that science discovers are objective in nature rather than convenient fictions of our own minds. Science implies, therefore, that logical relationships are realities in nature; if this were not true and nature were chaos, science would be impossible.

Logical relationships are neither temporal nor spatial; they are eternal realities discovered, not created by us, in nature. As the simplest example to illustrate this let us take the law of falling bodies illustrated by an apple falling from a tree. The particular tree and the particular apple are concrete, individual objects in time and space; they came into existence at a certain period in time and they will perish in time; but the law of falling bodies illustrated by the falling of the apple from the tree is a mathematical or logical relationship which is always true in a certain given system. Logical relationships, therefore, are the eternal aspects

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of our universe in so far as science reveals what is eternal. If we wish to base a theology upon science and scientific method, then we must look to the system of logical relations in nature for the foundation of our idea of God; for eternity is basic to such an idea. As Professor Northrop puts it, the "theoretic component" of reality which science is continuing to discover can be the cornerstone for a global religion because it can be accepted as a probable truth by anyone who respects science and its methods.

However, whether or not this "theoretic component" is an organically integrated logical system we do not know. The idea would have normative value for science, since science attempts to systematize all of its propositions under a minimum of comprehensive theories; but at present we are far from being able to subsume all of the theories of the various sciences under one or two comprehensive ideas. In short, the sciences are relatively independent of one another; for example, biology and psychology use different categories from those of physics. On the basis of our present scientific knowledge, we cannot see the universe as one coherent logical system. If we could, we should have absolute truth. Furthermore, it well may be true as Professor Morris R. Cohen argues, that if all were rational, then the rational or logical would have no meaning. The rational can only be real and distinguishable over against the irrational; or to put it in another way, relational forms are unreal apart from terms that they relate. In actuality, science has not succeeded in reducing everything to logic or systematic patterns of relationship. Logic does not exhaust existence, although it is the knowable and the eternal element in existence. This "reason" in nature which our minds have discovered and are continuing to discover excites our reverential awe, wonder, and humility if we are at all sensitive intellectually; and most of us are or can be if we are made aware of the wonders that science reveals. This theoretical component of reality can be the only basis in science for the hypothesis of a superhuman "intelligence" in nature, though to call

it "God," in the usual sense of the word, is to give it personal and anthropomorphic connotations that are misleading.

The obvious and popular criticism of such a view of divine reality is that it is too abstract, lifeless, or cold ever to appeal to any group of people. On the contrary the abstract when properly understood is far from colorless. As F. H. Bradley, in his book, *Appearance and Reality*, points out, the most interesting things in the universe, including our precious selves, can be shown to be abstractions. Furthermore, such a view of divine reality would have the appeal of having a foundation in scientific truth which cannot be said of present day Western Christianity. If Christianity is crumbling today, it is because its theology is not grounded in the accepted universe of truth, the scientific universe; so better what is popularly called an abstract or colorless reality that has truth than a vivid, sensuous, romantic one that is largely a fiction of imagination and wish-belief.

The East would be better prepared to accept such an idea of the divine than the West because its sages have long been familiar with the idea of an impersonal absolute. However, their mode of becoming acquainted with this absolute, mystical intuition, is, of course, unscientific. If Nehru of India can be taken as the forerunner of a new Eastern scientific approach to the universe, it seems that the East is rapidly awakening to the values of science and scientific method. Thus the groundwork is being laid of a common, global basis for a universally understood religion based upon science and its method.

But could the Russian Communists have respect for such an idea of divine reality? It is true that the Communists are irrational fanatics in their dogmatic belief in the economic interpretation of man and history. However, even for the Communists, there is logic in history and nature although it is wrongly conceived of in materialistic terms. The Communists would be more accurate in their terminology if they called their logic impersonal rather than material; for logical relations are

nonmaterial abstractions. The idea of an impersonal logic in nature, human nature, and human history would not be foreign to their thought; whereas they have no difficulty in showing those who have not been emotionally conditioned to Christianity the absurdity of its ideas of a God of love who takes care of everybody when all the starved children of Europe felt no such reality during the recent war and its aftermath. The Chinese and Indian children for a long time have felt no such reality.

But if we adopted an idea of divine reality based upon reason, upon science and its method, even the Communists might one day, despite their Marxian Bible, be converted. In any case, they could not truly say that our religion was unscientific or irrational.

In proposing that we accept as the divine reality the logical structure of nature, what would become of human values such as love, truth, beauty, and the good, and what of the immortality of the soul? Love would retain its present value, for it is the basis of the social coöperation which is more than ever needed today in a global world where the atomic bomb threatens to destroy us if hate and unreason prevail. Truth is the ideal of science and its method and would remain a supreme value. Beauty depends for its existence upon harmonious relationships, so it, too, is grounded in logical structure; and the good is the harmonious, the beautiful, and rational in all relationships, personal and impersonal.

All of these values are values for man, although grounded in the divine reality which is the theoretical component of the universe. It is man who loves and appreciates truth and has a conscious awareness of it because he alone knows error and falsehood; it is man alone who loves and worships beauty in so far as we have sufficient evidence; for conscious thought and feeling are necessary to appreciate the significance of great beauty; and here again our appreciation, which often amounts to religious worship would be impossible if it were not for our human awareness of the inharmonious, the vulgar, the hideous.

The good, also, is primarily a value for man. Isaiah, the great Hebrew prophet, attributed this quality to his god, Yahweh. Since Yahweh was considered a personal deity, Isaiah must have felt, in the experience of God which he describes, as if he were confronted with a being possessed of all the greatest human spiritual qualities imaginable and in the most superlative degree. Naturally, the imagery of his vision was peculiar to the mythology of his time, but his experience of awe and reverence in being, as he thought, face to face with the greatest conceivable spiritual values has been felt and relived in all of its intensity by many of the great mystics, and in lesser degree in contemplative prayer by all religious persons. As Plato said long ago, the idea of the good is the sun and the glory of the spiritual world. It is truth and beauty and the holy light of inspiration that draws finite creatures towards an infinite goal. Truth, beauty, and the good are, then, values for finite human creatures, but have their objective foundations in the logical structure of the universe.

The final problem to face in our theology is that of the nature of man and of his soul. It would follow from our view of the reality of logical relations in nature, that the rational aspect of nature is self-conscious in man if nowhere else, and that man is the highest incarnation, to use a Christian theological term, of the reason-in-nature. In a limited sense, man can say as Hegel said, "I am the Absolute." There is in man a perfectly rational basis for his noetic mystical intuitions that he is one with an all-inclusive reality or reason. Man is eternal in the sense that he comprehends that which is eternal and can, if he desires, consciously identify himself with the eternal. He does not need to wait for death to become eternal in this sense. But he is eternal, also, in another sense. The existentialists have truth in their view that in man existence precedes essence, or in other words, man defines his essence in existence. Certainly man does not have the kind of radical freedom to define his own essence that the existentialists claim, since he is born with some traits and his environ-

ment determines others; yet it is true that man, so far as is known at present, can in large measure develop his character or essence during his life period, and it is this character or essence which is immortal and eternal. George Santayana gives beautiful expression to this view of immortality in his introduction to the *Ethics of Spinoza*. He writes:

A man who understands himself under the form of eternity knows the quality that eternally belongs to him, and knows that he cannot wholly die, even if he would; for when the movement of his life is over, the truth of his life remains. The fact of him is a part forever of the infinite context of facts. This sort of immortality

belongs passively to everything; but to the intellectual part of man it belongs actively also, because, in so far as it knows the eternity of truth, and is absorbed in it, the mind lives in that eternity.¹

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² Morris R. Cohen and Ernest Nagel, *Logic and Scientific Method* (New York: Harcourt, Brace and Company, 1934), p. 191.

³ Spinoza, *Ethics* and "De Intellectus Emendatione" translated by A. Boyle with introduction by Professor G. Santayana (New York: E. P. Dutton & Company, 1910), p. xviii.

Teaching the Religiously Indifferent

WILLIAM F. QUILLIAN, JR.*

THE teacher of religion faces a paradoxical situation today. On the one hand, he encounters in his students indifference and even professions of hostility toward religion; but, on the other hand, he finds all about him a concern for spiritual values. This concern is seen in the often inarticulate but real belief of many who fought the recent war that they were seeking to preserve values of justice, freedom, decency, and honesty. The critic of religion often testifies to his own concern for spiritual values when he inveighs against the seeming disregard for truth on the part of religion. From many quarters one finds the emerging insistence that the only hope for mankind is in an emphasis upon spiritual values. Toynbee's *A Study of History* gives a scholarly elaboration and defense of this idea.

The concern of the teacher and counsellor of students is with the first side of this paradox, namely, the apparent indifference or hostility to religion. To prescribe a remedy without first diagnosing a condition is foolhardy. *Therefore, our first task is to ask the dual question: Where is the cause of this religious indifference located, and what is the factor or what are the factors responsible for it?*

I

Does the ultimate responsibility for the religious indifference of college students rest upon the college, the home, the church, the community, or upon a combination of these? One diagnosis which anyone connected in a responsible way with the religious life of an institution of higher learning is certain to have had thrust at him—sometimes as a pill whose coating of sugar is pretty thin—is that college destroys the religious faith of students. The

temptation to condemn such a diagnosis as scapegoating by ministers and parents who have failed in their efforts is resisted only because of the recognition that such a counter charge might be merely an attempt of the college educator himself to find a scapegoat. Instead, I shall venture an alternative explanation which changes the nature of this familiar criticism of higher education and in doing this may blunt slightly the point of the critic's spear. But the proffered explanation does not constitute a defense of the educator; in fact, it involves a criticism which calls attention to a situation that is perhaps still more difficult for him to meet by corrective measures.

Close association with students leads to the conviction that very few who enter college with any kind of significant religious experience or convictions *lose* their religion because of the kind of instruction received, or because of the lack of it, or because of the influences that play upon them during their college career. The student who seems to have lost or seems about to lose a genuine religious commitment is usually the easiest one to help to find a firm foundation for his religion. The student who poses a really tough problem for the religious instructor or counsellor is the one who comes to college without a vital religious commitment; and the great majority of students are in this group, for in many instances where religion is professed it is largely a meaningless profession.

What does this mean? Can the colleges lay the burden of responsibility upon the doorstep of the parents and the home church and the community from which their students come? This is a temptingly easy attitude to assume. But to seek such an easy "out" would mean that the colleges were thereby admitting that they have a negligible influence upon the society in the midst of which they exist, and this they will not do. These institutions are built upon a faith that it is possible to effect changes

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in the thinking and in the behavior of persons. Thus, we are brought to an answer to the earlier question: Can a college escape responsibility for the lack of religious interest and commitment on the part of its graduates by placing the blame upon the home and community? The answer must be in the negative, because the failure of home and church and community may be attributed, at least in part, to the failure of the colleges.

Contrary to the frequently voiced charge, courses in biology or psychology or in other fields have seldom done much harm to a student who enters college with a well-founded religious faith. Such extensions of a student's intellectual horizons will undoubtedly necessitate some re-thinking and reformulation of that person's religious convictions, but this should cause no greater disturbance than that which comes to a child when he learns that the cereal and bread which he eats were first of all tiny grains on tall stems in a field. The sin committed by the colleges is not so much one of commission by certain of the disciplines taught; it is, rather, the ineffectiveness of much religious instruction in the past.

It is, indeed, a vicious circle. Students come to college with religious training that is inadequate, and they return to their home communities little different—neither better off nor worse off so far as their religious life is concerned; and the process begins again as they become parents, teachers, and ministers.

II

Can this vicious circle be broken? For an answer, we turn to the second step in our diagnosis, asking what factor or factors are responsible for this religious indifference. Our analysis so far has tried to discover the *locus* of the cause; now we shall try to describe the nature of the cause.

At least part of the explanation is found in the religious indifference which permeates society. It would be expecting almost too much of young people to think that they would grow up religiously literate and committed when

their parents and their neighbors seem to have so little concern for things religious.

And yet indifference on the part of parents and of society is only a secondary cause. There remains the deeper problem of accounting for this indifference in the student's social environment and at the same time in the student himself. Pressing our inquiry this step further, we come to an explanation which should serve as a guide in teaching and counselling the student who professes indifference about religion. The heart of the problem is ignorance about the nature of religion, and the complementary fact that this gap is filled by false and inadequate ideas about religion. No area of society is exempt from this criticism, not even the churches nor the professional religious leader. Of course, there are persons and institutions which are conspicuously different in this respect, but they are too few.

III

These false or inadequate conceptions are mainly of two kinds. The first are ideas about the nature of religion. The average person tends to identify religion with its external forms and its institutional expressions. Religion, for him, means the doing of certain things, and it never occurs to him that there may be nothing at all religious in such performances if they are not related to and expressions of some deep, personal experience. It is the reciting of a creed or the utterance of a prayer, and, for him, these are simply so many words. It is attendance upon services of worship, and such attendance is, for him, simply a habit established in youth or a pleasant social experience which can be missed with even less sense of loss than would come from missing a session of a bridge club or of a civic luncheon club. If this be what religion means to a person, can anyone blame him for being indifferent? Or he may think of religion as being some esoteric experience which some people claim to have had but which he knows he has never had and never will have so long as he remains in his right mind; he scorns the credulity of those who are so "deluded" as to think that a "psy-

chologically explainable" experience is an experience of God.

The second set of false or inadequate conceptions which foster religious indifference is in the realm of religious metaphysics—ideas of God, of heaven, and of hell especially. Probably the most widely held idea of God is one which is crudely anthropomorphic. Hell and heaven are thought of as places with definite geographical locations and with physical characteristics arranged to give painful or pleasurable sensations respectively. Now such ideas, however incorrect, may be held by a person with a limited knowledge of the physical world without constituting a barrier to his religious faith. Indeed, the beliefs held by many of the world's greatest religious geniuses have had just such metaphysical frameworks. This has been possible because for them religion was far more than a metaphysical framework. But when a person thinks that the essence of religion is affirming certain beliefs about God and immortality, and then finds that his understanding of these beliefs conflicts with his understanding of the physical universe, the outcome is well nigh inevitable. The religious beliefs are discarded. But science is not responsible for this; rather it is those persons and institutions which failed in his religious training. And the pity of it all is that often persons whose own ideas are quite different will, through laziness, fall into the use of the traditional terminology of religion without making clear just what these terms mean to them. The result is that inadequate and false images are stimulated in the mind that is still highly impressionable.

Indifference about religion, then, seems due in large measure to the incorrect meanings usually suggested by terms such as religion, religious experience, God, etc.

IV

But now we turn back to that question which states the main issue of this discussion: Can the colleges do anything to dispel this indifference? Or, phrased differently, can religion be taught?

The answer to this question depends largely upon one's definition of terms, and the reader

is probably thinking it is high time that some explanation be given of what is meant by the term "religion" as used in this discussion.

As implied in the references already made to this term, "religion" is thought of as having as its referent an *experience* of an individual or of individuals. The religious experience is perhaps most adequately characterized as a response of one's whole being—thinking, feeling and acting—to that which he deems worthy of his highest loyalty and devotion. Central in such a definition is the idea of commitment. This emphasis appears in Reinhold Niebuhr's Hazen pamphlet on "The Contribution of Religion to Cultural Unity." He explains that "The religious problem . . . is not a problem which can be solved in purely academic terms. It always contains a moral imperative. Men must seek to realize what they truly are; and they must seek to fulfill what they conceive to be the true meaning of their common existence. There is therefore a necessity of spiritual and moral commitment in every religious apprehension of the meaning of life."

Furthermore, an answer to the question, "Can religion be taught?" will depend upon what we mean by "teaching." If we mean imparting factual information, then our answer must be in the negative, for, as the definition of religion just suggested indicates and as we have implied throughout this discussion, religion is not primarily a matter of factual information. It is possible to understand all the evidences for the existence of God, and yet not have one's life oriented to God. One may know all about the writing and compilation of the books of the Bible, but may never have shared the aspirations and convictions of the early leaders of the Hebrew and Christian religions. One of the greatest perils that confronts the student and the teacher is the peril of the academic mind, the tendency to treat subject matter content as an end in itself.

But teaching, whether in the field of religion, science, history, mathematics, or any other field, may be thought of in a different sense. *It may mean the attempt to effect significant changes in the thinking and the life orientation of the stu-*

dent. When teaching is understood in this sense, religion can be taught. How is this to be done?

V

The admonition, "begin with the student where he is," is familiar and sound pedagogical advice. Applied to the problem under discussion, this means that the first step in effectively teaching religion is helping the student to understand and to interpret rightly those religiously significant experiences which are part of the fabric of his own life. This suggestion is based upon the conviction that God is always with us and constantly reveals Himself to us. From this conviction, it follows that those who claim to have no personal experience of Him simply have false ideas about what and where God is and how He manifest Himself to men. This view has been expressed by theologians of various schools of thought. For example, in *Our Knowledge of God*, John Baillie states that "the believer (often) finds God in experiences which the unbeliever would equally claim to have had, but which seem to him susceptible of a purely humanistic or naturalistic interpretation" (p. 53). H. N. Wieman expresses a similar thought in his *Religious Experience and Scientific Method* when he says, "to worship means to become wholly attentive to God, i.e. to subject oneself to that total mass of stimulation which is playing upon one all the time but to which one is not responsive save in worship" (p. 248).

What are these experiences which are present to all persons but whose religious significance is not always recognized? Two of the most impressive are suggested in Kant's oft-quoted statement: "Two things fill me with awe, the starry heavens above and the moral law within." The latter of these is a most profitable starting point in trying to bring students to a conscious recognition of their own experience of God, for even the most skeptical will usually admit that there is some moral obligation or duty or some supreme good which he recognizes. The teacher or counsellor's next task, then, is to help the student to see that such an experience remains an enigma apart from a

religious explanation of it. Let the student see that when men have spoken of their experience of God, they have often meant precisely the kind of experience which is familiar to him. In this way he may come to see with Von Hügel that "everyone who believes fully in anything at all, be it the obligation to truthfulness, in the more than utilitarian worth of his wife's or daughter's chastity, even in the more than empirical worth of natural science, believes that these things are part of a moral order and believes in the more than human character of this moral order."¹

One aspect of this initial step may be that of challenging the student to examine the adequacy of his own commitments. He should be led to ask himself if that or those things to which he gives his highest allegiance and devotion qualify for such a high position. Thus, he may be led to distinguish between and to make a choice between true and false gods. Recent history should help him to see the disaster which befalls a people when they worship an inadequate god, such as a state or a race; such an illustration may help to give him perspective in judging the adequacy of his own gods.

As is evident, the starting point in this approach to the teaching of religion is philosophical. This seems to me necessary, for I cannot see how a person who is religiously indifferent because of the inadequate referents which the usual vocabulary of religion have in his thinking can be changed in his attitude toward religion by being introduced to literature which uses this vocabulary. This does not mean that a *course* in the philosophy of religion must precede a course in Bible. It does mean, however, that little religion, defined as a personal experience, will be taught by a study of the Bible or of other religious literature unless the student has some understanding of the extent to which his own experiences are properly classifiable as religious.

However, this philosophical approach to the teaching of religion can be only the starting point. There must next come the enriching of the student's religious experiences, and this will

be accomplished as he is brought into touch with others who have testified to their own religious experience and commitment. Here the study of the Bible and of other great religious writings can help. In this connection I agree with Paul Ramsey when he states that "what is needed for the communication of the Christian faith . . . is a literature which is nonmystical, nonpietistic, and nonmoralistic but which, at the same time, understands Christian truth as 'concerned knowledge'."² Through acquaintance with such a body of literature, the student who has come to see that religion is a very real element in his life will find light thrown upon his own experiences. Increasingly wider areas of his experience may be given a religious interpretation as he learns of the deeper meanings that others have found in similar experiences.

To recapitulate, if religious indifference is to be overcome, the student must first have his false ideas of religion and of religious beliefs corrected. Then he must be led to see that certain of his own experiences are at heart religious experiences. And finally, these initial manifestations of conscious religious awareness should be nurtured and increased in depth and extent by introducing the student to the testimony given by others of their confrontations by God and of their responses.

Much more could be said about the teaching of religion. It might be pointed out that the philosophical study of religion can help to remove some of the hindrances to religious faith by showing that religious faith is intellectually

respectable. Or it might be emphasized that religion cannot be taught effectively as long as the persons and institutions outwardly professing religion do not harmonize their behaviour with their professions. As George A. Coe said several years ago in discussing "What Makes a College Christian,"³ it is not enough to ask about chapel, Bible classes, etc.; "It is at least as important to ask what wages the scrubwomen receive and how they are treated."

In conclusion, let us return to the seeming paradox with which we began: the co-existence of religious indifference and the widespread concern for spiritual values. This discussion may have achieved two things: First, the recognition that the first part of this contradiction, namely, the indifference of students as well as of others, is due to an abysmal ignorance about religion; and second, the recognition that the widespread concern for spiritual values may become the point at which the vicious circle of religious indifference can begin to be broken. The teacher of religion faces no greater challenge than that of religious indifference on the part of so many of his students, but the successful meeting of that challenge in even a single instance is one of the most rewarding experiences that can come to him.

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Research Abstracts

Research in the Old Testament (1948)

WALTER HARRELSON

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I. Bible Versions.

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II, which has now appeared (1949), contains somewhat brief introductions to the canonical books of the O.T., plus very brief introductions to the books of the Apocrypha and Pseudepigrapha.

Elmslie, W. A. L., *How Came our Faith*. Cambridge: Cambridge U. Press, 418 pp. The subtitle, "A study of the religion of Israel and its significance for the modern world," indicates the aim of this work. The book consists of three parts: "The O. T. Today," "The Religion of the Hebrews," and "The Faith of the Prophets." The treatment is popular; the author seeks "to serve both general readers and students."

Old Testament Commentary, edited by H. C. Alleman and E. E. Flack. Phila.: Muhlenberg, 893 pp. A companion volume to the Lutheran *New Testament Commentary* published in 1936. There are thirteen introductory articles including one by Prof. W. F. Albright on "The O. T. and Archaeology." Then follows the commentary containing a brief introduction to each book, in which the questions of date, authorship, major contents, and significance are briefly discussed.

Robinson, T. H., *Introduction to the O. T.* London: Arnold, 190 pp. A brief work designed for the layman, dealing with the central problems of O. T. Introduction.

Simpson, C. A., *The Early Traditions of Israel: A Critical Analysis of the Pre-Deuteronomiac Narrative of the Hexateuch*. Oxford: Blackwell, 677 pp. An exhaustive consideration of the composition of the Hexateuch following, in general, the "New Documentary Theory." The thesis of the work is that J1 is the earliest source (southern); that J2, the more extensive work, used J1 as its nucleus but added traditions from the tribe of Joseph; that E is a "thoroughgoing revision and adaptation of the J tradition. . ."; and that Rje conflated J and E, often altering drastically the order of the materials at his disposal. Following the introduction there is a section-by-section analysis of the narrative, with critical notes. Then the documents, with a commentary, are given, together with a section containing the J1 document "in its original order."

IV. Exegesis.

Aalders, G. C., *The Problem of the Book of Jonah*. London: Tyndale Press, 30 pp. A brief criticism of the views that the book of Jonah is a non-historical story aimed at teaching a moral. The author concludes that the evidence against its historicity is inconclusive, pointing out also that Jewish commentators and Jesus considered it to be historical. Very conservative.

Bentzen, Aage, "The Cultic Use of the Story of the Ark in Samuel" (JBL, March, 37-53). Ps. 132 represents a ritual performed in connection with the New Year Festival depicting David's rescue of the sacramental object, the Ark of Yahweh. The ritual is a "historification" of the myth of creation. The narrative account in I-II Samuel is related to Ps. 132 and to the ritual associated with it in the manner that Judges 4 is related to Judges 5.

Blank, S. H., "The Current Misinterpretation of Isaiah's She'ar Yashub" (JBL, Sept., 211-215). By the term "remnant" Isaiah meant "no more than a remnant," "a mere remnant." "He meant no more than Amos meant by his graphic figures of destruction" (Am. 3:12; 4:11).

Cohen, A., ed., *The Twelve Prophets, Hebrew Text, English Translation and Commentary*. Bournemouth: Soncino Press, 368 pp. The first volume of the "Soncino Books of the Bible" on the prophets, the next three of which are to be like editions of the books of Isaiah, Jeremiah, and Ezekiel. Included are the "received" Hebrew text, the translation of the Jewish Publication Society of America, and a succinct commentary which makes use of the Talmudic commentators as well as of "leading Jewish commentators" (chiefly Rashi and Ibn Ezra). The work of Christian scholars is also utilized throughout. These publications are "designed for the ordinary reader of the Bible rather than for the student."

Crook, M. B., "The Book of Ruth: A New Solution" (JBR, July, 155-160). The book of Ruth in its present form is "a twice-told tale surviving in the form of a single document." The first story is of local application, concerned with the restoration of the clan Ephraim; the second is of national significance, serving as a polemic against Athaliah, daughter of Ahab and Jezebel, and also as an apologia for Jehoiada's overthrow of Athaliah and his placing Joash upon the throne of Judah.

Ginsberg, H. L., *Studies in Daniel*. New York: The Jewish Theol. Seminary of America, 92 pp. In five chapters several problems in connection with the book of Daniel are discussed. There is a chapter on the text of the Aramaic portion, one on the Four-Monarchy theories, another on the Hebrew portions as translation-Hebrew, etc.

Kapelrud, A. S., *Joel Studies*. Uppsala: A.-B. Lundequistska Bokhandeln, 211 pp. Another sizable work from the "Scandinavian School," representing the view so widely associated with it. The book of Joel is found to be a unity, although Joel is not to be considered as its author. He is, rather, the "originator of the sayings." Joel, a temple prophet, was prompted to these utterances by a great plague of locusts, which declared to him that Yahweh's Day was imminent. The sayings are a call to penance, in the face of this imminent Day of Yahweh. The author gives copious critical notes on the text, several topical treatments ("Joel and the Priests," "Joel and the King," "Joel and Jeremiah," etc.), and a considerable bibliography.

Lathey, C. C., *The Book of Daniel*. Dublin: Browne and Nolan, 144 pp. A lucid translation of the book, with helpful explanatory notes.

McCullough, W. S., "A Re-examination of Isaiah 56-66" (JBL March, 27-36). The chapters are believed to be by a single author, written "sometime between 587 and the death of Nebuchadnezzar in 562." The

further suggestion is made that these chapters come from a group of descendants of the disciples of Isaiah, and that chapters 40-55 come from this same group "a little later in the century."

North, C. R., *The Suffering Servant in Deutero-Isaiah*. Oxford: Oxford U. Press, 248 pp. A very painstaking, scholarly, but quite readable, work in two parts. The first part ("Historical") consists of analyses of the various interpretations, Jewish and Christian, of the figure of the Suffering Servant. Part two ("Critical") contains the "Songs" in translation, with critical notes, a discussion of the figure of the Servant, a treatment of the question of authorship, and finally a critical summary and conclusion. A detailed bibliography is included.

Paterson, John., *The Goodly Fellowship of the Prophets*. New York: Scribner's, 313 pp. This is a popular treatment of the prophetic movement and of each of the major and minor prophets. The historical background of each book, the major teachings of each prophet, and discussions of the central themes of the books are given.

Robinson, H. Wheeler, *Two Hebrew Prophets*. London: Lutterworth Press, 125 pp. Two brief essays published posthumously under the editorship of E. A. Payne. The first, "The Cross of Hosea," deals with Hosea's marriage, his view of sin and grace, etc. The second, "The Visions of Ezekiel," includes a treatment of the historical background of the book, the visions, the prophetic consciousness and the theology of the prophet, etc. Both essays are popular.

Waterman, Leroy, *The Song of Songs: Translated and Interpreted as a Dramatic Poem*. Ann Arbor: U. of Mich. Press, 88 pp. Introduction, translation, and critical notes. The author adumbrates the theory that the book is a unity (but that the original order of the text has been disturbed), that the maiden referred to is probably Abishag the Shunnamite, that she is dwelling in the harem of Solomon, but that the "beloved" referred to is not Solomon but a youth whom she had been forced to leave when she was taken to be the nurse of the ailing King David.

V. Theology.

Johnson, N. B., *Prayer in the Apocrypha and Pseudepigrapha: A Study of the Jewish Concept of God*. JBL Monograph Series, Vol. II, 77 pp. With the belief that in the act of prayer one more nearly reveals his true self, the author examines the prayers of the Intertestamental writers for the light they might shed upon their understanding of the nature and purpose of God.

May, H. G., "Theological Universalism in the O. T." (JBR, April, 100-107). Theological universalism, defined as "belief in one God who is to be worshipped by all peoples, Jew and Gentile alike," is "the most significant contribution of exilic and postexilic Hebrew religion." Discussion centers upon two aspects of this

theological universalism: the recognition of proselytes and the conception of one world-religion, with all people everywhere worshipping Yahweh.

Ringgren, H., *The Prophetic Conception of Holiness*. Uppsala: Lundequistska Bokhandeln, 30 pp. A study of the term "Qodesh" in the light of comparative Semitic philology. The author concludes that the term did not originally mean "separateness."

Schmidt, Martin, *Prophet und Tempel: Eine Studie zum Problem der Gottesnähe im Alten Testament*. Zurich: Evangelischer Verlag, 276 pp. The prophetic experiences of the nearness of God and the meaning of the Temple for the prophets are examined. The prophets Isaiah, Micah, Zephaniah, Jeremiah, Ezekiel, Deutero-Isaiah, Haggai, and Zechariah are all considered. The author finds that the temple stands as a symbol both of the nearness of God to His people and of the eschatological hope of the consummation of God's dealings with His people.

Wright, G. E., "The O. T. Attitude Toward Civilization" (*Theology Today*, Oct. 327-339). The O. T. speaks primarily of a judgment upon all existing civilizations, but particularly upon Israel, for her failure to live up to the ideal revealed through the election to be a people of God. But together with this there is the eschatological hope that God is about to work out His purposes, if men and nation will repent. As for the present, Israel's very election demands that she take part in the struggle for justice, that she have compassion for the weak, etc. The future holds the "certain but unfulfilled hope" that "perhaps the Lord, the God of Moses will be gracious unto the remnant of Joseph."

VI. History.

Bishop, E. F. F., "Hebron, City of Abraham, the Friend of God" (JBR, April, 94-99). The history of Hebron from patriarchal days to the present is traced, with the concluding observation that "the Muslims are in effect the stern guardians of a Christian building which, enlarged by Islam, is built over a cave which is the repository of the bones of the Israelite Patriarchs."

Olmstead, A. T., *History of the Persian Empire*. U. of Chicago Press, 576 pp. This monumental work of Professor Olmstead was released for publication posthumously by family and colleagues. Beginning with a chapter on ancient history, it continues for 37 chapters, tracing the history of Persia up to the time of Alexander. Use is made throughout of the more recent findings of archaeology and philology in Greece, Egypt, Mesopotamia and its environs. A lengthy review of the work by Prof. W. F. Albright may be found in the *JBL* for Dec., 1949, pp. 371-377.

VII. Miscellaneous.

Brockington, L. H., "Audition in the O. T." (JTS, Jan.-April, 1-8). Three factors are responsible for the large place which audition plays in the awareness of

God in the O. T.: anthropomorphisms, the belief that it is less dangerous to hear the voice of God than to see Him, and "the characteristic Semitic conception of the dynamic objectivity of the spoken word." The author distinguishes and discusses three types of audition: direct, indirect, and symbolic.

Hicks, R. L., "The Jewish Background to the N. T. Doctrine of the Church" (ATR, April, 107-117). The topic is examined in terms of the covenant relationship, the temple, and the synagogue.

Honeyman, A. M., "The Evidence for Regnal Names among the Hebrews" (JBL, March, 13-25). Evidence is adduced that the names "Jehoiachim" and "Zedekiah" were regnal names introduced by the foreign overlords of Egypt and Babylonia, resp. The author suggests that the names "Solomon" and "David" may be further examples among perhaps many others of regnal names among the Hebrews.

Kuhn, H. B., "The Angelology of the Non-Canonical Jewish Apocalypses" (JBL, Sept., 217-232). The writer discusses the heritage of angelology from Hebraism and

early Judaism, the nature of angelic beings for the apocalyptists, their hierarchical order, and their functions.

Scammon, John H., "Trends in O. T. Introductions from 1930 to the present" (ATR, July, 150-155). The nature of recent Introductions from the pens of Catholic and Protestant scholars is examined. Note is made of the absence of any recent Introduction by a Jewish scholar. Particular examination is given to the works of Oesterley-Robinson and Pfeiffer.

ABBREVIATIONS:

ATR—*Anglican Theological Review*

JBL—*Journal of Biblical Literature*

JBR—*Journal of Bible and Religion*

JQR—*Jewish Quarterly Review*

JTS—*Journal of Theological Studies*

¹ The many important articles on the Dead Sea Scrolls are not listed, inasmuch as a critical edition of the scrolls is expected to appear very shortly.

Communications

The letters printed below were read in part at the fortieth anniversary banquet at Hebrew Union College in Cincinnati Tuesday evening, December 27, 1949. The writers of these letters, Olive Dutcher Doggett and Raymond C. Knox, were described by Elmer W. K. Mould, fortieth-anniversary historian, as among "The Founding Four" of the NABI, the two others being Ismar J. Peritz and Irving Francis Wood. We take pleasure in reprinting these letters in full for the benefit of members who could not be present at the anniversary meeting.—The Editor.

Bradenton, Florida.

December 21, 1949

To the President and Fellow-members of the National Association of Biblical Instructors:

My mind is picturing a scene in a Union Theological Seminary classroom forty-one years ago. Four people had come together to listen to one of them, one whom you all know and delight to honor, Prof. Peritz. He set forth his plan for organizing what finally became our NABI. What has happened since confirms the adage, "Great oaks out of little acorns grow." Forty-one years is a long interval; it sets one's mind to reminiscing.

I recall that at that time we were eager to establish an association that would challenge the academic world to recognize the fact that careful scholarship was as much a *sine qua non* for teaching biblical material as it was for teaching any other subject, such as history or literature. That purpose has been achieved.

I recall also that it was our hope that the presentation of the biblical material would be by people who had found in it religious anchorage and nourishment of the spiritual life. At the same time all agreed that the instruction should be free from post-biblical doctrinal bias, should always be the outcome of a sincere effort to guide the student in ascertaining the method, the thought, the purpose that lay back of biblical productions.

Now at that time it was a common thing for students entering college to have a fundamentalist attitude toward the biblical material. We believed that attitude needed sympathetic reconstruction. To-day many students enter without any attitude toward this material save that of ignorant indifference. Still worse, many of the new generation of faculty are in a similar situation. A friend of mine, a thoroughly modern person, earnestly endeavoring to define this crisis, summed up the matter

with this cryptic remark, "So now we have the lost led by the lost."

The causes of this are many and complex. We have no time to list them here. What concerns us is the fact of an increasing biblical illiteracy after forty years of our being a National Association of Biblical Instructors. Have we any responsibility for this situation? Have we been too absorbed in being scholarly? This younger generation is pitifully bewildered. Many of the older are, too. We must remember that since 1900 men have been born into a world of insecurity, where life has been nothing but change; and during these later years especially, the world has seemed to be rocking beneath their feet. They have not been bred in the atmosphere of Isaiah's stern serenity, nor Deutero-Isaiah's tender and jubilant assurances. Often I hear it said that what they need most is to see biblical history *come alive*, for out of no other history have come such discipline and enduring sense of rock foundations. Do we make this material come alive to our students? Unless we or others do this effectively, unless we can convert indifference into responsive and enduring interest, Protestantism stands doomed, for Protestantism rests upon the Bible which it regards as setting forth the supreme authority for faith and practice.

A further menace faces us. To-day family life, education, society are becoming increasingly secularized. Should we not sternly ask ourselves this question, "What have we as members of NABI to offer to meet inarticulate religious hunger and to offset this secularizing process?"

With best wishes for the year ahead from

Yours very sincerely,
Olive Dutcher Doggett

To the Members of the National Association of Biblical Instructors:

Hearty greetings and all best wishes on the fortieth anniversary of the founding of our Association!

I had planned to be with you in Cincinnati and to share in the anniversary celebration, but unforeseen circumstances have unfortunately prevented me.

As one of the founders of the Association, it is greatly gratifying to have followed the enlarging membership and the increasing influence of the Association during these forty years. The record of outstanding achievements with names of memorable personalities is given in the excellent history prepared by Professor Mould.

By fidelity to the method and results of modern biblical scholarship, the Association surely has been and is a chosen means whereby "God hath more light to break forth from His Word."

As the Word of God always comes in successive generations to meet the critical needs of men, so there are two urgent tasks which our Association is uniquely commissioned and qualified to fulfill. In a recent book by Vannevar Bush he expresses his belief that we can build a world of permanent peace if for the "democratic process" we have "the faith to make it strong." The Bible can supply that faith. It is from the Bible that the basic convictions, standards and ideals of true democracy are chiefly derived. And as in the light of modern scholarship the Bible becomes again the "People's Book," then "*under God*" government of, by, and for the people "shall not perish from the earth."

The second task is inseparable from the first. More than a decade ago Julian Huxley declared that "the most vital and alarming problem of modern times" is "what man will do with the enormous power which science has put into his hands," a problem tremendously intensified by the release of atomic energy.

To this problem science by itself does not give

answer. It is in the Bible that we find the divine purpose of the Kingdom of God for which all power entrusted to men is to serve and which will bring justice, freedom and enduring peace in accordance with His will.

Because the Bible is the chief source of true democracy, because in it is learned the great over-arching purpose which all men and nations are to serve, the study of the Bible has an indispensable, central place in all education. It gives a valid, definite and an inspiring answer to the question, What is education for?

If it is true of an organization as it is said to be of individuals, that "life begins at forty," then our Association, with thankfulness for past attainments, can look forward under the guiding Spirit of God to far greater achievements, beyond the ability of any Nabi, however gifted, now to predict.

Raymond C. Knox,
Chaplain-Emeritus of
Columbia University

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Book Reviews

Philosophy and Theology

The Religious Revolt Against Reason. By L.

HAROLD DEWOLF. New York: Harper & Brothers, 1949. 217 pages. \$2.50.

Here is a piece of theological writing that is a delight to read. The utter simplicity and perfect clearness with which it deals with difficult subject-matter will be the envy of (and a challenge to) every theological author who likes to be understood. Dr. DeWolf will meet criticism at various points in his analysis and evaluation, but there will never be any question about what he has meant to say. The book is a valuable one, however, quite apart from its attractiveness of style. As a study of "the irrationalistic trend in recent theology," it summarizes the charges commonly made against reason and then states the case for reason, together with a further chapter on the particular weaknesses of irrationalism. The book closes with a chapter on the author's view of the relation between reason and faith.

It is unfortunate that Dr. DeWolf insists upon the term "irrational" in dealing with thinkers of such magnitude as Kierkegaard, Barth, Brunner and Niebuhr. Not only is it clear that no one of them ever intended to be "irrational," but it is equally clear that their several presentations of Christian faith are massive structures of intelligible meaning. It would have been happier to use the term "antirationalist," for this would express an element of conviction common to these otherwise quite different minds; namely, that autonomous reason, or reason that acknowledges no need of revelation, is not only incapable of grasping the heart of the Christian Gospel, but entirely naive in assuming the possibility of an absolute rational perspective.

But having stated the problem in this way, we must then add that Dr. DeWolf himself recognizes the dependence of reason upon faith. He even speaks of "autonomous human reason (as) an abstract fiction worthy of the scorn

heaped upon it by the irrationalists" (p. 206). Further, he recognizes the "important and permanent values which the current theological irrationalism has helped to recover or conserve" (p. 164), but makes it clear that these can be comprehended within a reason which acknowledges its indebtedness to Christian faith. But Brunner and Niebuhr would say the same thing! Certainly Dr. DeWolf is not defending any and every rationalism. The net result is that there is very little difference here between the critic and those criticized, except that Dr. DeWolf is rightly concerned with the harmful effects of the strictures against reason. Such strictures become the easy tool of "obscurantists and escapists;" they lead to intellectual shoddiness and moral irresponsibility.

Nowhere, apparently, does the author recognize the personal or existential element in his own view of reason as the factor of difference between what appears reasonable to him and what appears reasonable to other rationalists. He does, to be sure, speak of different "kinds" of reason, in which he sees the methodological factor as chiefly determinative. But the real question remains: why the methodological differences? Can they be dealt with apart from a recognition of the personal or existential factor in all rationality? To recognize the existential element is not to minimize our responsibility for the critical examination of all basic scientific knowledge about our world, but it is to acknowledge the perspectival character of our synopsis.

Dr. DeWolf is particularly forceful as he points to the peril of pride in the antirationalist who so easily identifies his interpretation with the will of God; as he compares the "violent denunciation" of Barth with the quiet humility of Newton, Curie, Plato, or Whitehead; as he urges the need for critical synopsis; as he argues to the self-contradictory character of relativism and of positivism; and as he insists that reason cannot be dismissed in any choice

among conflicting claims to revelation. The book is beautifully written, richly provocative, and compelling in its insistence that faith be so understood as not to imply a negation of reason—one of God's most precious gifts to man.

EDWARD THOMAS RAMSDELL

Vanderbilt University School of Religion

Introduction To Realistic Philosophy. By JOHN WILD. New York: Harper & Brothers, 1948. xi + 516 pages. \$4.50.

Dr. Wild's latest book is at once a bold venture in textbook making, a helpful commentary on Aristotle and Aquinas, and an original piece of philosophic writing. As an introductory text (chiefly because of its terminology) it will be difficult reading for any undergraduate; but it ought not to be judged simply as a text. Its value as a commentary on the classical realists and its own fresh and provocative analyses (particularly in the area of social ethics) deserve critical attention.

The author begins with a frank recognition of the unavoidability of a point of view and takes his stand with the classical realists. He defends his position in terms of the historic continuity of the realistic tradition, its common-sense dependability, and its "core of truth." He outlines the basic doctrines (presumably presuppositions) of a realistic philosophy as the givenness of a world of real existence, the knowability of that world, and the dependability of such knowledge for human conduct. It should be clear, however, that these doctrines are not the only, nor the finally controlling, presuppositions, else the author would find himself in agreement with most naturalists. What basically controls his realism is the significance attributed to the rational ideal as the *final* cause in the life of man. Perfection is crucially significant and therefore ontologically most real. In any event Dr. Wild seems to forget that he has admitted a "point of view" as he assumes, with the progress of his argument (e.g., p. 376) that the *only* critical challenge to it must show "an error in the deductive reasoning or in the description of the basic facts."

The two parts of the book are devoted, respectively, to moral philosophy and to the philosophy of nature and man. Though recognizing that any ethic presupposes a view of man, the author begins with moral philosophy as the field of the student's most immediate interests. His exposition and defense of the concept of natural law is vigorous and stands in refreshing contrast to the rampant relativism of our day. In his treatment of individual ethics, he follows closely the pattern of the *Nichomachean Ethics*, writing always, however, with fresh comment and often with new clarification of issues (particularly in relating the virtues to the Mean). With the interest in Christian faith which Dr. Wild evidences, it is strange that at no point does he recognize the realism of prophetic and New Testament criticism of legalistic morality nor the pertinence of such criticism to any unqualified perfectionism with its tendency to self-righteousness and self-deception.

In the chapters on social ethics, Dr. Wild is at his best. Though following the *Politics* and the *Summa*, he develops an original and illuminating theory of human groups, in which he combines the notion of genuine plurality in terms of actual individuals with the notion of genuine unity in terms of the *telos* of the group. The unity of the group is its *end*, whether only dimly or clearly articulated; and the strength of its unity is the rational clearness with which the end is apprehended and the devotion with which it is pursued. The classification of groups and the argument for their natural character is clear and strong (note especially the concept of "world community"). In his treatment of religious groups as those concerned with the "linking" of man with God and with the receiving of "such revelation as may be made" of man's true end, the author follows Aquinas' views that though philosophy cannot establish any particular revelation, it "does show that revelation is possible," and that Grace is the perfecting and completing of human nature.

In Part Two, a realistic theory of change is expounded in terms of an indeterminate matter as the continuous "substrate" of change and

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29	41.41	55.96	45.58	62.23	49.43	68.01
30	43.16	58.23	47.61	64.88	51.71	71.06
31	45.03	60.63	49.76	67.71	54.16	74.31
32	47.00	63.15	52.05	70.73	56.78	77.83
33	49.16	65.88	54.56	74.01	59.61	81.58
34	51.40	68.75	57.20	77.45	62.63	85.60
35	53.83	71.83	60.03	81.13	65.88	89.91
40	68.83	90.68	77.68	103.96	86.46	117.13
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the terminal forms as the discontinuous sources or "superstrates." According to this "hylomorphic" theory the *whole* of any entity or process is *all* of its parts, including structure as a part, and can never be separated from them. In discussing the causes of change Dr. Wild follows Avicenna's classification of the subspecies of efficient causes and does so with illuminating discrimination; he is particularly suggestive in his treatment of chance, offering a mediating position between the extremes of determinism and indeterminism. He expounds three of the Thomistic arguments for a First Cause, with a fresh statement of the argument from contingency. But is there anything, it must be asked, in this putting of the argument, that requires a supernaturalist view of a First Cause (as over against a Stoic or Spinozistic interpretation)? All of these arguments, as Kierkegaard would say, only "clarify the concept" of Perfect Being; they carry no weight with those who find no significance in such a concept.

The doctrine of man is likewise expounded in the pattern of Aristotle and Aquinas and, as such, is again helpful commentary (on *De Anima* and the relevant portions of the *Summa*). The book as a whole is a valuable contribution to current philosophy for what it purposes to be, an introduction to the tradition of classical realism. That there are numerous critical questions concerning various phases of the argument that press for attention will be obvious, but such lie beyond the scope of this review.

EDWARD THOMAS RAMSDELL

Vanderbilt University School of Religion

Kierkegaardian Philosophy in the Faith of a Scholar. By DAVID M. SWENSON. Philadelphia: The Westminster Press, 1949. 160 pages. \$2.50.

Mrs. Swenson and the publishers should be thanked for bringing out this collection of seven of the addresses of the late Prof. Swenson. Such excellent prose, often epigrammatic or ironic, is a delight in itself, and makes the perennial themes of the philosopher—thought and life, knowledge and faith, science and

ethics, philosophy and religion—seem fresh and exciting once more.

In her preface Mrs. Swenson suggests that the book should have a historic value as a record that in the 1920's and 1930's "there was at least one philosopher voicing a new, and at that time little-appreciated, philosophy that was distinctly Christian." Actually, Prof. Swenson's thought shares in the intellectual climate of his own period in some ways, while anticipating that of the present in others. When Prof. Swenson argues that the meaning of life is to be found in moral choice, and the ethico-religious determination of life is the ethical with a further awareness of dependency added, he is akin to the Kantians and Ritschlians, and is standing for the autonomy of values, against the naturalists.

Prof. Swenson differed from many of the philosophical theists of his time, however, in rejecting the teleological argument for God from evolution in nature and moral progress in human history. He is sharply ethical rather than synthetic in the undergirding of his religious faith; and his critiques of evolution, progress, and factual knowledge as supports of faith in God are the most carefully reasoned parts of the books, occurring in addresses given to scientific and philosophical societies.

Prof. Swenson is in the spirit of current theology rather than that of the 'twenties' when he finds the experiences of sin and forgiveness, and of choice, central to Christianity, and refuses to find the meaning of life in any supposed moral progress of the race. He argues that culture may be cumulative; but that in the achievement of morality and spirituality each generation must begin at the same place as the generations before it, namely, "at the beginning." "Ethico-religious truth is not to be separated from the way of attaining it; here the truth is the Way and the Life" (p. 47). Prof. Swenson finds in this law the nature of the *humanity* which each man shares with every other, the one equality of the race amid the diversities of talent and fortune. Because of this law, Prof. Swenson holds up to his colleagues the "faith of a philosopher;" not that it is the vocation of man to become a

philosopher, but that it is the vocation of the philosopher to become a man.

MARY FRANCES THELEN

Randolph-Macon Woman's College

The New Renaissance of the Spirit. By VINCENT A. MCCROSSEN. New York: Philosophical Library, 1949. x + 252 pages. \$3.00.

This is one of the most clear-cut and vigorous "end of an age" books to appear in recent years. From a long-range viewpoint it is also highly cheerful, though Prof. McCrossen foresees several centuries of hell-on-earth before a new and much better civilization can come to birth.

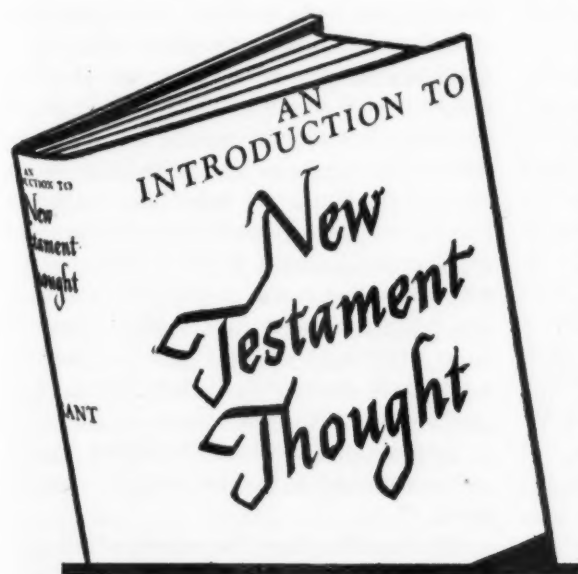
The influence of Spengler and Sorokin is obvious on every page, as Prof. McCrossen freely acknowledges, but a much more definitely Christian interpretation is here applied to the dilemma of the modern world.

The book is dominated by a pendulum theory of history, that civilization swings from one extreme to another, with no real synthesis

at any time. For example, the spiritual civilization of Homeric Greece gave place to a sensate culture, which was taken over by the Roman Empire; that period in its turn came to an end with the establishment of Christianity and the birth of a new spiritual civilization, which centuries later was to lose its dominance and largely yield to another sensate civilization, our own.

Now this theory is very neat, and logically leads to the conclusion that the next culture will be a spiritual one, akin in essence if not in "accidents" to that of the Middle Ages. And for all we know, it may be. One extreme breeds another. A sensate age is obviously dying, and the easiest alternative is to leap to its antithesis, in which case, a few centuries may be sufficient to restore asceticism to its position as the *summum bonum*, and more money will be spent on building cathedrals than football stadia—or schools and hospitals.

But is there not a third possibility, which would be literally something new under the



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sun? For want of a better name, I shall call it a "sacramental" civilization, in other words, a way of life based on the conviction that the material and physical can be the outward expression of an inner spiritual reality, just as the bread and wine in the Lord's Supper are more than mere bread and wine. Such a civilization would have more kinship with the Middle Ages than with the present sensate period—for the ultimate point of reference would be God and eternity, not the here and now—but it would be a civilization of the spirit made flesh, an incarnation of the spirit.

Perhaps it is asking too much of humanity to hope for such a society; the easiest way out of an impossible mess is always to turn about completely. But unless the Christian world finds a way—and a Christian way—to marry the visible and invisible worlds, there will be no end of the pendulum's violent swings.

CHAD WALSH

Beloit College

Science and Cosmic Purpose. By KELVIN VAN NUYS. New York: Harper & Brothers, 1949. 256 pages. \$3.00.

This book "views all existence as primarily an exhibition of purpose. It re-establishes (*sic*) God as creator of the physical world. All objects in nature are meaningful and holy. And the good requires process. Thus science is but the study of the details of cosmic purpose." So say the publishers.

The author has a thesis to propound. He adopts the recent organismic philosophy and proceeds to revise and extend it. The book might almost be called a commentary and emendation of Whitehead's basic philosophy. Dewey also is given much consideration, but he is as often wrong as right. Negatively, Bertrand Russell is the chief whipping boy, with J. W. Krutch a weak second.

The findings of modern science which are taken account of are "those of biology concerned with organism, those of physics concerned with fields and relativity, and those of psychology concerned with Gestalten." The author feels that scientism has overdone its

method, partitioning the living whole of life and particularizing our knowledge of many "fragments," while losing the art of construing life as a unity, the living and marvelous thing that is really is. It has brought us to a stuffy, profane, secular state where all of the "holy importance," purpose, meaning, has been taken out of both the universe and the individual life.

The purpose of the author is to clear the way so as to permit basic beliefs which will bring back to life its sacramental aura, its meaningfulness, its holiness. Like Christianity as it once was, what is needed is "the sacramental idea, wherein bread and wine, sexual reproduction, bodily death, were elevated to the estate of holy affairs."

The Process philosophy has usually held that "process" is the prime category and the primordial fact. Process just is. Then, from it derive both good and evil. Dr. Van Nuyes argues impressively that "good" is the primordial fact, when dynamically understood. "To attain meaningfulness we must make good ultimate and must somehow understand that process and evil are called into being by it: Good → Process → Evil. Value must be behind fact, to give it meaning." And good is always "a dynamic feeling of passing out of strain, discomfort, vagueness and other kinds of dissatisfaction, into larger orders that harmonize and express formerly conflicting elements with satisfaction. . . . Good, in order to exist at all, requires a process out of evil and consists of the living movement from worse to better." Good essentially requires process, and evil arises along the way but is not co-equal with good. The cosmic purpose is to bring "good" to be. Since good consists in satisfying process, evil is necessary as that from which salvation comes.

"In this life, where the process which good requires is discharged, seeking God is the essential task. . . . The hiddenness of God, and the resulting perplexity and doubt of his existence, are themselves quite necessary and pertinent to the business of finding him." Science, with its intellectualism and its particularisms, can

never attain to the knowledge of God. Only intuition and an earnest and sensible mysticism can do that.

The view presented is an important one. It will be convincing to those who already "believe." Others will profit by considering it.

HORACE T. HOUF

Ohio University

The Bible

The Ancestry of our English Bible. By IRA M. PRICE. Second Revised Edition by William A. Irwin and Allen P. Wikgren. New York: Harper and Brothers, 1949. xx + 349 pp. \$3.75.

This is the second edition of a book which has been a stand-by for forty years. So much has been discovered in the biblical field since the revision by Dr. Price in 1934 that his successors saw the necessity of bringing it up-to-date. They have accomplished an admirable task, not merely adding new information piece meal but making a vivid, connected story throughout.

An excellent introduction concerning the field and the task is followed by three sections, the Old and the New Testaments and the English Bible. The first shows how knowledge of the Hebrew language, writing and manuscripts has developed, even to the sensational discovery announced last year of the manuscript of the Book of Isaiah. Increasing respect for the Samaritan Pentateuch is discussed and the fate of "the lost ten tribes." The historical background of the Old Testament and international contacts is emphasized. Reasons are given for the importance of the Septuagint and other Greek Bibles, the Latin, the Syriac, the Targums and other Eastern versions, the Apocrypha and Pseudepigrapha, the Hexapla, Old Latin and Vulgate, also the Douai version and the recent Catholic translation. Methods of checking the accuracy of modern versions is described. The chapter on English versions reveals "the amazing story of the spread and transmission of the Bible, and the power it has been in the shaping of civilization."

The problem of the New Testament is different from that of the Old because of the nearness of the earliest manuscripts to the events recorded and because thousands of manuscripts are preserved. "The New Testament may be said to be by far the best preserved ancient document in the world." The progress of textual criticism since Westcott and Hort is outlined. The more important manuscripts recently found are mentioned including the Freer, the Morgan and University of Michigan collections. The Princeton Index of Christian Art is said to be "one of the most inclusive and effective instruments of humanistic research."

Students should by all means be referred to the history of the English Bible, its romantic beginnings in the work of Wycliffe and Tyndale, the basis and excellence of the King James version and reasons for repeated revisions. Fear that biblical authority is being undermined is convincingly refuted. The work of the best British and American scholars is related. The tremendous influence of the King James version is fairly stated but after nearly three centuries there was need of a new translation. The first Revised Version "was not final; no translation of the Bible ever can be." That revision conformed too much to seventeenth century English, also poetical form was ignored. Now scholars realize the original language was not stilted and classical, but colloquial and idiomatic. So there has been demand for other revisions; the most recent is the Revised Standard Version. The best American scholars including Jews have been called together with the hope that this would become *the* English Bible. The Old Testament is not yet finished but when the New Testament appeared it received cordial commendation. However the test is whether it is adopted by "the great multitudes of religious people."

This volume is an indispensable book for all teachers and students of the Bible and for the general reader who wishes to be accurately informed. It has a comprehensive bibliography and indexes, also illustrations and diagrams. It is encyclopedic in character but

interesting in style and clear in its plan of presentation. The introduction and conclusions alone can be read with profit and if one wishes to be thoroughly posted, here is the book.

LAURA H. WILD

Claremont, California

The Book of Human Destiny. Volume II: In the Beginning. By SOLOMON GOLDMAN. New York: Harper & Brothers, 1949. xiv + 892 pages, \$5.00.

This is the second volume of Rabbi Goldman's projected thirteen volumes and it follows hard on the heels of its bulky predecessor. The author is certainly to be commended for his tireless industry, though many perhaps will question the value of the products of his industry.

This volume is divided into three main sections. The first deals with the contents of Genesis and here the author has translated directly from the original and given consideration to many incidents from the patriarchal story. The historical background, authorship, style, and philosophy are dealt with in succeeding chapters. The second section consists of Echoes and Allusions, a compilation of indiscriminate quotations that might be multiplied *ad infinitum* but are here mercifully restricted to about 600 pages. All is fish that comes to the Rabbi's net, but one wonders how Oscar Wilde, A. E. Housman, Byron, and Santayana, who are all laid under tribute with many others of the same character, would have regarded this appropriation. All this gives the volume the character of a literary anthology or a dictionary of quotations rather than a work on the Old Testament. A commentary on thoroughly Jewish lines occupies about 100 pages: the nature of the commentary is revealed by such a comment as that on Genesis 12:8: "Abraham built altars—not necessarily to offer sacrifice but only as a memorial" (p. 733).

The author of this volume has really given us here something that savors of propaganda. It is a piece of special pleading and is strictly *ex parte* writing. He is trying to make a case

where the facts should be plainly and objectively presented and no manipulating devices introduced. "Neo-critics" cannot be played off against "critics" on the principle of "dog eat dog" and no amount of specious reasoning will succeed in showing that the first two chapters of Genesis are from the same author. The art of writing may indeed have been in use at an earlier date than is commonly thought but that in the period of Moses it was in the possession of the *hoi polloi* is an unfounded assumption. Even in our own vaunted democracy at this day one can find no small proportion of illiterates. That God is omniscient in Genesis does not seem to be borne out by such chapters as 11 and 18. The author, too, seems to raise serious questions in theology when he asserts "that there had been disharmony in man's nature from the beginning, in the very grains of dust of which he was formed" (p. 113). This seems dangerous doctrine.

There are fewer misprints here than in the preceding volume but on p. 65 *Thalath* or *Tiamat* might indicate that the printer's imp had gone on the rampage, or could the Rabbi's Greek be at fault?

JOHN PATTERSON

Drew Theological Seminary

The Modern Reader's Guide to the Bible. By HAROLD H. WATTS. New York: Harper and Brothers, 1949. xii + 524 pages. \$3.75.

Harold H. Watts, of the English Department of Purdue University, has written a guide to the Bible which "encourages us to recognize that the Bible is literature, that it is a monument in the history of culture, that it is a record of many levels of religious belief, that it displays the working of 'laws' of religious psychology . . . but above and beyond all these recognitions, the student is encouraged to make his reckoning of the special essence that pervades the Bible and that has given it a commanding position in Western culture" (xi). (The latter point refers to the Bible's "pre-occupation with 'the Other'" (7), as the author likes to refer to God.) The above purpose has been achieved with some success.

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Louis Wallis's new book, *THE BIBLE AND MODERN BELIEF*, explains from a novel scientific point of view the significance of the Bible as a fact in your inherited cultural tradition. The book emphasizes that the ancient Hebrew people never had a Bible; that the Hebrew nation passed out of existence, leaving only a single remnant—the tribe of Judah, from which is derived the name Jew; and that the Bible which we have was actually created by Judaic scribes, working in the Babylonian Captivity and after.

The chairman of the Department of Semitic Languages at Harvard, Robert H. Pfeiffer, writes:

Dropping everything else, I devoted the day to this fascinating new volume. I like it immensely. It shows the deep conflict between Ephraim and Judah and the efforts of ecclesiastical Judaism to play down and even eliminate the contributions of Ephraim to the advance of Biblical religion. Both Jews and Christians owe Louis Wallis a debt of gratitude for this illuminating volume.

Professor Isaac G. Matthews, of the Crozer Theological Seminary, writes:

The "Tabernacle in the Wilderness" is, for the first time, shown to be what scholars have suspected,—a priestly fiction. Yet all the essentials of religion are conserved.

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The author's style is lucid and well suited to the abilities of the undergraduate mind. It seems most unfortunate to note that but one specific reference is made throughout the entire book to another scholar's work, and that one to Oesterley and Robinson (291). Instead of documenting statements, Watts likes to use such general phrases as "scholars believe," and "modern scholars hold." Another device which makes for easy reading, but leaves the reader in ignorance of vital facts, is the habit of omitting apparently troublesome words, such as "Tell-el-Amarna," "Ras Shamra," and the types of parallelism (such as "synthetic" etc.) in Hebrew poetry. At least an explanatory footnote would have been of value. His style could have been improved greatly by a better organization of his material and a greater use of divisional headings in the various chapters.

This work fails to use a great deal of the findings of archaeology and of the results of recent biblical research. Thus, for lack of knowledge of the archives found at the city of Mari, Hammurabi is still dated *ca.* 2000 B.C. (36); in consequence, his "Chart 1, The World of Old Testament Times" (which should read: "Chart 1. The World of *Pre-Patriarchal* Times") is off about 300 to 400 years. Apparently Watts doesn't know that Jericho and Ai were conquered two centuries before the coming of Joshua (75); nor does he show any knowledge of Borchart-Edgerton's new "low" chronology. Watts states that "monotheism is the creation of the Hebrew prophets (C. 850-500 B.C.)" (39), which implies that Elijah rather than Deutero-Isaiah must have been the creative mind in this new religious conception. Micah's ephod is a "household god" (39-40) rather than a priestly box for divining the will of God as Arnold has demonstrated. P stands for the priestly revision of JED rather than as an independent Priestly Code (55). Ezra and Nehemiah are treated as though there were no question as to the date or authenticity of their contents (153-5).

In spite of the above-mentioned limitations, there are many fine things in the book, par-

ticularly the chapter on Hebrew prophecy, and the opening and closing chapters: "On Reading the Bible," and "What the Bible is," respectively.

HORACE H. WEAVER

Union College

The Drama of Ancient Israel. By JOHN W. FLIGHT; Sophia L. Fahs, Collaborator. Boston: The Beacon Press, 1949. XV + 201 pages. \$2.75.

The Drama of Ancient Israel, A Guide for Teachers. By ELSIE M. BUSH. Boston: The Beacon Press, 1949. Beacon Educational Series. 47 pages.

In the Preface to *The Drama of Ancient Israel*, Professor Flight writes of "the new Bible" that biblical criticism and modern archaeological exploration have opened up for our generation." The present work is a fine example of the utilization of materials growing out of this approach for the purposes of religious education. Specifically, the book is intended for use by youth of junior and senior high-school age; it may well be read by others, too. The period of Old Testament history covered is from the fall of Jericho to the division of the kingdom upon the death of Solomon. The employment of archaeological materials to illuminate the story is particularly effective in the earlier part. Here we meet Ebed-Hepa, governor of Urusalim, and read his letter to the Egyptian Pharaoh; see Akhenaten as he refuses to concern himself with what happens in Canaan; join John Garstang in the excavation of Jericho and from the findings reconstruct the story of the fall of the city to the Hebrews.

Some questions may be raised: Was it the Phoenicians "who first invented alphabetic writing" (p. xi)? Can the date given for the fall of Babylon to Cyrus (p. xii) be defended against that now more generally accepted (see Olmstead, *History of the Persian Empire*, p. 50)? Does the phrase "emotional inheritance" (p. xv) adequately describe that which has come down to us from the events narrated? Is it necessary to use the abbreviation B.C.E. rather than B.C.? Note also the variation in

the spelling of the name of Akhenaten's capital on pages 7 and 9.

Excellent and varied illustrations enhance the attractiveness of the book. A separate Guide for Teachers is provided by Elsie M. Bush.

JACK FINEGAN

Pacific School of Religion

The Prophetic Faith. By MARTIN BUBER; translated from the Hebrew by C. WITTON-DAVIES. New York: Macmillan Co., 1949. 247 pages. \$3.75.

The author, professor of Religious Philosophy at the Hebrew University in Jerusalem, presents a stimulating and thoughtful interpretation of prophetic religion. The exegetical presuppositions, which may appeal more to some than to the reviewer, have naturally determined many of the conclusions drawn by the author with which the reviewer finds himself in wide disagreement. The approach is not that of source and literary criticism, but rather tradition-criticism, distinguishing in each tradition between its fundamental unity and the unity of harmonization, and seeking to discover in the work of harmonization the influence of a primitive unity which has been preserved in the memory of generations despite editorial tendencies. So Buber thinks that source analysis of the Pentateuch has established only one thing; i.e., a number of fundamental types of literary working out of tradition according to different editorial tendencies. He finds that Abraham worshiped one who was no nature god, and that he was an initiator of a religious movement, using "Yah" or "Yahu" or "Yahuvah", that is, "He!" in proclaiming God. Moses is credited with first giving sense, the meaning of a verb, to the divine name. Among other things, this runs counter to the implications of the pre-Hammurabi cuneiform name *Yahwi-ilum*.

In his exposition of the prophetic faith, Buber begins with the Song of Deborah and works backward to the Shechem covenant, Moses, and Abraham to find its origins. Then he works forward, discussing the Exodus (the

holy event from which came the holy people), "the great tensions" from Samuel to Elijah, "the turning to the future" from Amos to Isaiah, and "the God of the sufferers" from Micah to Deutero-Isaiah. The last includes a fruitful study of the book of Job, which he thinks in its basic kernel to be not later than the beginning of the Exile.

Perhaps most striking are the author's interpretations of certain aspects of the messages of Isaiah and Deutero-Isaiah. Immanuel was a son of Ahaz, probably Hezekiah, and the Immanuel prophecy marks the beginning of the special messianic hope in Israel. The memoir of Isaiah closed with the Song of the Child (11:1-9), composed under the influence of his disappointment over Hezekiah as Immanuel. That to which the eyes and ears of the people were closed (6:9,10) was the great message of salvation. The testimony of the bright prospect of the future was intrusted to the hearts of Isaiah's *limmudim* (disciples; 8:16). Deutero-Isaiah refers to this and numbered himself among the *limmudim* (50:4), counting Isaiah to be his master. For this reason he does not present his word as God's revelation to him after the manner of the other prophets, for he wished to be understood as a disciple and continuer of a given message. "The former things" mentioned in Deutero-Isaiah are those prophesied by Isaiah for the liberation of Israel as the beginning of the messianic activity. The reviewer cannot follow this close relationship between Isaiah and Deutero-Isaiah, in part because he thinks the similarities are often the result of later editing in the prophecies of Isaiah. Biblical scholars will want to evaluate Buber's analysis of the suffering servant in Deutero-Isaiah. The suffering servant is depicted not as a corporate but as a personal being, as a prophet-like figure, yet more than a simple human being, and with the prophet Deutero-Isaiah himself one of its configurations; yet there is a unity between the personal servant and the servant Israel, with the result that "the mystery of history is the mystery of a representation which at bottom is identity.

The arrow, which is still concealed in the quiver, is people and man as one."

This is a book which will arouse constructive controversy, and it stands as a witness to the vitality of biblical scholarship in our day.

HERBERT G. MAY

Oberlin Graduate School of Theology

Jesus and the Disinherited. By HOWARD THURMAN. New York and Nashville: Abingdon-Cokesbury Press, 1949. 112 pages. \$1.25.

Jesus. By MARTIN DIBELIUS. Translated by Charles B. Hedrick and Frederick C. Grant. Philadelphia: The Westminster Press, 1949. 160 pages. \$2.50.

The Man From Nazareth, as His Contemporaries Saw Him. By HARRY EMERSON FOSDICK. New York: Harper & Brothers, 1949. 282 pages. \$3.00.

The Jesus of these three excellent books is not the Jesus, "gentle, meek, and mild," of the sentimentalists but a Jesus, in Dr. Fosdick's words, who "was exciting, uncompromising, stormy, formidable" (52). These writers agree this was the Jesus the Galilean crowds came out to hear, who brought hope to the outcasts, the disinherited, the Jesus whose exercise of authority Dibelius sees as "the decisive reason for hostility" to him, an animus that made him "the archheretic" (126) to the Jews, and led to his crucifixion as day leads to night.

These books bristle with insights and emphases no thoughtful Christian should miss or fail to ponder. Dr. Fosdick's book will likely get something of the sale its quality merits, and a similar reception is no less deserved by the other two. Dibelius' *Jesus*, the most rewarding of the three for the scholar or student of religion, was not written for the use of the layman, and yet is written with such simplicity and clarity, qualities which its able translation aids and abets, that it will be a very profitable book for any interested thoughtful reader.

If there are Christians who wonder what the color line, economic justice, or denied opportunity have to do with Christianity, there

ought to be some way to make sure they read this book of Thurman's. Loyalty to Jesus will require his followers to have a message of significance and value for those who live "with their backs constantly against the wall" (13). What Christianity has to say to such groups will be one of its chief tests. It may be something more "than a technique of survival for the oppressed" (29) but it is badly misused when the dominant group turns it into "an instrument of oppression." With a deep understanding of the New Testament message, and of the problem of the disinherited, as seen in the Negro, Dr. Thurman develops an "anatomy" of fear, deception, and hatred, "the three hounds of hell that track the trail of the disinherited" (29), that also points the nature of the overcoming antidote. For example, "the awareness of being a child of God results in a new courage, fearlessness, and power" (50). This fresh analysis of an old problem sees that just as Christians come under the control of the love-ethic of Jesus (so also Dibelius, 104ff., and Fosdick, ch. V) lines of division between them, barriers of every kind, must disappear. Toward such a brotherhood with the same demands upon both privileged and underprivileged this book will help.

This exemplary translation of Martin Dibelius' *Jesus*, first published a decade ago in the *Sammlung Götschen*, reflects the qualities characteristic not only of Dr. Dibelius' work, a superb combination of the critical mind of the scholar and an irenic Christian spirit, but also of the *Sammlung* in which it appeared. "Mulum in parvo" well describes every page of this meaty little volume, one to be studied rather than hastily read. Here are chapters on Jesus in History, The Sources, The Movement Among the Masses, The Kingdom of God, The Son of Man, and The Opposing Forces. They caption an important interpretation of Jesus drawn out of the author's well known Form Criticism view of the Gospel materials.

Professor Dibelius notes several limitations on our knowledge of Jesus: 1. We have no direct report of the opinions of his opponents. What we know of the works of Jesus "we know

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only in the way the believers of that day depicted them to their own age" (9). 2. The Gospels are in no sense biographies. Their similarities are due not merely to the larger body of tradition on which they draw but to the use by Matthew and Luke of the Gospel of Mark and the source Q. So the Synoptic Gospels "are compilations of tradition," essentially the same tradition" (16). 3. What we have usually is individual stories with no heed to sequence. "Many a story is only a saying fitted out in a narrative frame" (23). This is true of Mark 1 to 12 where we have no assurance of chronological order. The purpose of these stories in "to enrich, explain, or support the preaching of the Christians" (31). And this preaching began with "the baptism movement of John" (50) and the Kingdom theme.

The preaching of the Kingdom "is confined" within the frame of a threat, a promise, and a demand (103), a coming kingdom. The parables which speak of the Kingdom's growth, the tares, the blade and the ear, et al., are parables of "an injunction to wait, not an exhortation to sow" (67). Dibelius presents a Jesus who is strongly eschatological, and whose "warning is grounded in the seriousness of the last hour" (112). He seems uncertain, however, that it meant to him what it then meant to most Jews, and holds that any formulation of the former should start with noting "that Jesus never specifically interpreted the expression" (66). On nearly every page are flashes of light on bypaths from the main theme. In point is an enlightening treatment of miracles (79-88) construed not as "signs," and yet as bearing their testimony to him who is the chief sign of the Kingdom. The movement itself, however, has an eschatological and messianic nature, he says, much like others of the sort save for the special gifts of its Leader.

Dr. Dibelius, unlike his fellow-worker, Bultmann, is convinced Jesus thought of himself as the Messiah. He urges caution here since the Gospels speak out of the Easter faith, and so are sources not for the pre- but for the post-Easter period. Mark shows the people had not

so recognized him even though it shows a Jesus who could not deny the messianic status but wished it kept secret. Matthew's "quite different picture" is described as "a Christian, a post-Easter picture" (91f.). That Jesus so thought of himself Dibelius thinks is shown by his crucifixion. The sign placed on the cross shows he was felt to be a messianic aspirant, and so must have given for that some excuse.

In *The Man From Nazareth*, Dr. Fosdick tries to see Jesus "as one would have seen him had one been his contemporary" (9). "The peril of modernizing Jesus" has its counterpart in that of not modernizing him, and between this Scylla and Charybdis the author steers a very careful course. Here are chapters on Jesus as seen through the eyes of the crowd, the scribes and Pharisees, the self-complacent, the religious and moral outcasts, women and children, his first disciples, the militant nationalists, and the Diaspora or more liberal Jews. He seeks "a composite portrait of him as these varied folk, friendly and hostile, looked at him" (11).

As we have learned to expect, Dr. Fosdick shows himself on quite familiar terms with the results of biblical scholarship. Among the many evidences of that is his awareness that Jesus had much more in common with the Pharisees than with any other Jewish group, despite his apparently caustic criticism of them. One of the currently favorite ways to damn Jesus' teaching with faint praise is to allude to it as "perfectionist" or "absolutist," urging ideals that are unattainable. In the chapter on the view of the self-complacent are excellent treatments of these issues and what they involve, as well as of such a question as that in regarding Jesus' teaching as an "interim ethic."

An important chapter for its relevance to our time is that on the view of the nationalists. What they thought of Jesus is evident: "not patriotic enough, not nationalistic enough, not belligerent enough" (201). To them the worst of all "was Jesus' prediction of the temple's destruction. That was heresy,

indeed" (200). The difference between these nationalists and Jesus had a deeper source "than contemporary politics. His ethic was deeply incompatible" (201) with theirs. "One of the clearest distinctions in this teaching is that drawn between enduring pain and death, and causing them. The first he resolutely undertook; the second he just as resolutely refused" (204). Christians of the twentieth century have more reason to ponder this than had those of the first.

IRWIN R. BEILER

*The University of Miami,
Miami, Florida.*

Jesus, Then and Now. By WILLARD L. SPERRY.
New York: Harper and Brothers, 1949. 224 pages. \$2.50.

The first four chapters of this book contain four lectures given at Northwestern University on the Shaffer Foundation. The topics here treated are indicated by the chapter headings: "The Fact of Jesus," "The Originality of Jesus," "The Gospel and Culture," and "The Beloved Community." Scholars are in general agreement on the fact of Jesus. In claiming originality for Jesus' teaching the author is careful to discriminate between originality and novelty. A claim for novelty may easily be pressed too far, for Jesus was a child of his times, and he drew heavily upon the Old Testament tradition. Originality, however, means that he re-vivified by personal experience the faith of his fathers. This gives to the New Testament record "the spirit or glow" which was recognized by Montefiore, the Jewish commentator on the Gospels. The originality is perpetuated in the church, and it prevents Christianity from being a mere amalgam of elements borrowed from successive cultural eras.

To the four chapters containing the Shaffer lectures Dr. Sperry has added two chapters, in which he discusses the neo-orthodoxy of our day. A typical representative of this movement makes few references to the teaching of Jesus and largely ignores the historical foundation of Christianity. The "myth" which re-

sults from this disregard for historical sources may interest the philosopher, but it means little to the man in the street. It is not the gospel that has saved men from their sins and has re-created them in righteousness.

Though Dean Sperry disclaims competence either as an historian or as a theologian, he has written a book that will appeal to thoughtful readers. One is reminded of the characterization of John Pym, a British statesman who lived in troubled times: he was called "a conservative revolutionary." Our author may be called "a conservative liberal." He follows Paul's advice: "Put all things to the test; hold fast what is good."

JOHN PITT DEANE

Beloit, Wisconsin

Hindu View of Christ. By SWAMI AKHILANANDA. New York: Philosophical Library, 1949. 291 pages. \$3.00.

Hinduism has been known for centuries as a tolerant faith, hospitable in unusual degree to truth as expressed in other faiths. But in no branch of Hinduism has there been such aggressive syncretism practised as in the Ramakrishna movement, known in its American setting as the Vedanta Society. Ramakrishna, the seer, founder of the movement, having reached the goal of union with God by way of certain Hindu practices, experimented with the approach to God of the Moslem and the Christian, and discovered, he asserts, that this goal could be attained by following the path pointed out by Jesus and Mohammed. Thus all religions were for him but separate pathways to God. A Hindu may well, therefore sit at the feet of Jesus, and learn of him. The New Testament becomes for him a proper study, and the Swamis who represent the Ramakrishna order in America, are well versed in the Christian scriptures, especially the gospels. It is not strange, therefore, that one of them should have at last written a whole book concerning the Christ. This is not the first time a Hindu has written of Him. It is, however, the first time that a Hindu has written so comprehensive a book about Him.

What then does a Hindu, particularly Swami Akhilananda, think of the Christ? Well, first of all, his view is, singularly enough, closer to the orthodox Christian view than the so-called liberal view. The Hindu will agree with the orthodox "in regarding Christ as unique in comparison with ordinary men." His is no unitarian view. Christ is an incarnation, a special revelation. "God is manifested in Him to the fullest extent; nay He is God." He quotes the great Vivekananda as saying: "If I as an Oriental have to worship Jesus of Nazareth, there is only one way left to me, that is, worship him as God and nothing else." The whole first chapter is an excellent exposition of the Hindu doctrine of the incarnation, and a setting forth of the characteristics of an incarnation. Krishna's declaration in the Bhagavad-Gita: "Whenever there is decline of Dharma (religion) and the rise of Adharma (evil), then I body Myself forth," furnishes the clue to the appearance of the incarnation. The conditions of Roman and Jewish life made necessary the coming of an incarnation at just the time Jesus was born, for in such times "the Divine being out of love and mercy manifests himself man to inspire our spiritual ideals and demonstrate that man can realize God." Incarnations show man how to be aware of the presence of God and his true nature; they are always aware of their divine nature and are not bound by any limitations; they live an intense life of God-consciousness without any struggle or effort; they see past, present and future; a tidal wave of love flows from them; they have the power of grace; they are never disappointed; and, when an incarnation comes, the world is blessed.

Well, here is a high doctrine of incarnation, surely high enough to satisfy the most orthodox, as applied to Jesus. But the fact that these same qualities appear in other incarnations than Jesus is the point at which Orthodoxy will refuse to go along. The Hindu finds no fault with the highest Christian Christology, except at the point of the claim for the exclusive right of Jesus to being regarded as the sole incarnation of God. But surely the ortho-

dox will find some cause for gratitude in the fact that the Hindu holds Jesus in such high regard, or will he? As for the liberal, can he fail to rejoice in the rapprochement of the two great religions? If the author here seems in some sense to be Hinduizing Jesus, is he not at the same time Christianizing Hinduism?

Christ is, the Swami insists, an Oriental, indeed, "the Oriental of Orientals." "He was the embodiment of the ideals of the oriental people cherished and manifested in their thoughts and actions." He emphasized "the supreme goal of life as the attainment of the Kingdom of Heaven, or, as the Hindus say, realization of God." Christ was a *yogi*, one who can declare: "I am the Self, or I am *Brahman*," for did he not say: "I and the Father are one." There is not space here to unfold his reasons for thinking of Jesus as *yogi*. In anything like the technical sense in which the term is ordinarily used in India, Jesus does not seem to me to qualify on the basis of his argument, but it is interesting to see Jesus fitted into this one more, rather unusual category. He has been made out to be a big advertising man, a socialist, a communist, etc.

He makes out a good case for Jesus' use of "spiritual practices," though that they were at all like the more extreme Hindu forms there is no evidence. Certainly his was a disciplined religious life, not one left to mere caprice or hazard. He finds Christ greatly concerned about everyday problems. The power of Christianity can be understood in its effect on individual and collective life. The real power of Christianity "lies in the example of Christ and His sacrifice for the sake of truth."

His chapters on Christ and Power, and Christ and the Cross will be good reading for Christians. The latter has to do chiefly with the idea of soul force as embodied recently in the life and teachings of Mahatma Gandhi. "Jesus," he writes, "shows us how to overcome violence by soul force." It is a practical way of life which the world must learn if it is ever to have peace.

Final chapters deal with the spirit of Easter, teaching and preaching, and Christian missions. The Swami is himself a missionary. He

believes in missions. He thinks both Christianity and Hinduism have something to share and it is the duty of each to do so.

For better or worse the world of the twentieth century brings people of different faiths into close contact, and there is an inevitable give and take going on among them. Here in America Hinduism meets Christianity on its own ground. In this book the Christian has an opportunity to acquaint himself with what Hinduism at its best thinks about Christ, the center of his own faith. To the reviewer it is a challenging book.

CHARLES S. BRADEN

Northwestern University

The Johannine Epistles. By C. H. DODD. (The Moffatt New Testament Commentary series.) New York: Harper & Bros., 1946. lxxi + 168 pages. \$2.75.

This commentary is characterized by the same aspects as the rest of Professor Dodd's work, scientific accuracy, meticulous care for details, depth of moral and spiritual insight. The text as usual is that of Moffatt, though Professor Dodd does not hesitate to criticize or even to depart from the same in detail. The format is the same as that of this well-known series generally.

The introduction is nearly half as long as the commentary proper. This is perhaps in no way surprising when one remembers the nature of the materials treated and the host of critical problems which have gathered about them during the past fifty years. It would perhaps not be too much to say that the so-called 'Johannine literature' has proved itself the crossroads of all N.T. critical studies for that period. And Professor Dodd does not hesitate to wield a blade of his own at each vital point. It will hardly be said that he arrives at any startlingly new conclusions regarding these problems, but that was hardly to have been expected under the present conditions. It seems to the present writer that not much new can be said on these points until new documentary discoveries are made which shall throw light upon the shadowy figure of 'John the presbyter,' the origin

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of the peculiarly 'Johannine' type of mould for the Christian gospel, and the relation of this latter to that of the other gospels.

Meanwhile, Professor Dodd has argued strongly for "all three Johannine epistles [being] . . . the work of the 'Presbyter,' who is to be distinguished from the Fourth Evangelist" (p. lxvi). The former, moreover, was in his judgment "a disciple of the Evangelist" (p. lvi), and neither of these writers is to be identified with the author of *Revelation* (p. lxiii). For a date the author prefers a post-Domitianic one, about A.D. 96 to 110 (p. lxix), and he considers it 'unlikely' that the writer of the three epistles was John, the son of Zebedee.

The first epistle Professor Dodd finds to be nearer to the "naïve thinking of the primitive Church" relative to Eschatology, the Atonement, and the Holy Spirit than is "the thought of the Fourth Gospel—a reinterpretation, it should be added, which appears to do fuller justice to the teaching of Jesus Christ" than does the former (p. liv). It represents as well an earlier stage in the battle which Christian Truth had to wage with Gnosticism than does the Fourth Gospel (p. xviii).

This commentary will hardly be held to rank with that of the same author on *Romans*, which in the present writer's judgment forms with Sanday and Headlam's on the same epistle an incomparable team, but this was hardly to have been expected in view of the vast difference in the subject matter concerned. But it will take its place along with others of the notable Moffatt series as marking a real advance in the presentation of scholarly conclusions in popular form.

JOHN WICK BOWMAN

*San Francisco Theological Seminary,
San Anselmo, California*

Melville's Use of the Bible. By NATHALIA WRIGHT. Duke University Press, Durham, N. C. 1949. 203 pp. \$3.50.

Every reader of Melville knows that he was haunted by the Bible, but it has remained for Dr. Wright (now a member of the English Department at the University of Tennessee) to

analyze Melville's debt to the Bible in great detail.

Dr. Wright's study will appeal most strongly to the Melville enthusiasts, whose numbers are steadily (and with good reason) increasing. The treatment is thorough, intelligent, and (for a "scholarly book") moderately readable. The Bible to Melville was a source of style, themes, situations, and character types, as well as a basic statement of human and cosmic dilemmas. The Bible as theology had less appeal to him and has not left a conspicuous mark in his writings.

It could be easily argued on the basis of Dr. Wright's book that Melville's profound grasp of good and evil would have been less rich if he had not pored over his greatest source book, the Bible, from an early age. Certainly his expression of his insight would have been less effective. Melville's thought-patterns had much of the biblical in them, and he was able to assimilate the imagery and attitudes of the Bible, without falsifying anything basic in his own creative nature. This book is strongly to be recommended to anyone interested in Melville, or the question of biblical influence on literature.

CHAD WALSH

Beloit College

Judaism

Judaism in Theory and Practice. By BERYL D. COHON. New York: Bloch Publishing Co., 1948. ix + 243 pages. \$3.50.

Rabbi Cohon does not view Judaism from an ivory tower but from the perspective of the active ministry. It is fortunate when a person of his experience and scholarship writes a book which is thoroughly understandable to the layman. The layman, whether he be Jewish or Christian, is interested in the distinguishing characteristics of Orthodox, Reform and Conservative Judaism. Rabbi Cohon's six chapters on the origin, history and contemporary divisions of the synagogue exemplify a high degree of objectivity and clarity. The layman needs, in addition to historical knowledge which answers some of his academic questions, an exposition of what is involved in faith and

practice. The sections in which the author deals with theology, ethics, institutions and holy days present a challenge for the adoption of religion as a way of life.

The most stimulating chapter is the final one in which the author presents questions confronting Orthodox, Reform and Conservative Judaism. The same questions confront the orthodox, progressive and conservative leadership in Christianity, Islam and other religions. Parts of this final chapter would furnish an excellent basis for a discussion in a philosophy of religion class of the weaknesses involved in the orthodox and progressive positions of the various religions. Such a discussion could set the stage for some constructive thinking on how the values of both positions might be preserved, synthesized and activated.

EUGENE S. TANNER

University of Tulsa

The Life and Time of Jehudah Halevi. By RUDOLF KAYSER. Translated from the German by Frank Gaynor. New York: Philosophical Library, 1949. 176 pages. \$3.75.

This small book is designed to give the modern reader a picture of the Jews in twelfth-century Spain, and of the Jewish poet and philosopher who was one of the outstanding representatives of his people. As the author states in his preface, this is not a work of scholarship. He has used a goodly proportion of the scholarly works on Jehudah Halevi, indicated in the four-page bibliography, but has confined himself to painting a sympathetic portrait of Jehudah against a background of the tensions of the time.

That part of the book, somewhat less than half, which is devoted to the life and writings of the central figure is much better than the rest. A good sketch of the life of Jehudah Halevi is rounded out with consideration of his poetry and a rather more detailed examination of the philosophic dialogue, *Kitab Al-Khazari*. It is regrettable that more of the poetry, both the lyric and the devotional, is not included. Even in English translation Jehudah's poetry is appealing and, at times, powerful.

The philosophy of Jehudah Halevi is not

minutely analyzed in this account, but two of his major beliefs stand forth clearly. One is his emphasis that religion and knowledge of God are matters of faith, of intuitive knowledge, and of the experience of the Jewish people, rather than subjects for philosophy or rational inquiry. The other is his conviction, so intense as to lead the poet on a final pilgrimage to Palestine, that the Jews had to return to the Holy Land to be in true communion with their God. In an age of conflicts, God and Israel were homeless until they returned to their traditional home. This spiritual Zionism permeated much of Jehudah Halevi's writing.

The first half of the book is concerned with medieval Spain and with the remarkable Jewish community which lived there under the tolerant Moslem rule and then the returning Christian rule. The author portrays the situation as a conflict between East and West, East meaning faith, West meaning reason. The Jews of medieval Spain were not only caught between these antitheses of traditional religious belief and Greek philosophy, but embodied in themselves this conflict, which in his own case Jehudah Halevi resolved in favor of the former. The Jews were also caught between Crescent and Cross, which the author seems also to equate with East and West respectively.

Unfortunately the section on the times of Jehudah Halevi is neither so well integrated nor so clearly presented as that on the man himself. Easy reading is further hampered by a spotty translation in which grammatical errors appear and English words are wrongly used. The book is also marred by a few typographical errors and the transposition of pages 10 and 12.

RODERIC H. DAVISON

George Washington University

Religion in Literature

Mary. By SHOLEM ASCH. New York. G. P. Putnam's Sons, 1949. 436 pages. \$3.50.

Many novelists have undertaken to incorporate the figure of Jesus into their fiction. Most of these attempts are unsuccessful, however. The figure of Jesus remains a figment of fiction,

playing out his life against the unfamiliar and strange backdrop of Palestinian life. It has been given to Sholem Asch, however, twice to make the figure of Jesus come alive in a novel. Ten years ago his first volume in this field was published under the title, *The Nazarene*. Then came his book about Paul, who fell under the spell of the living Christ. Now the trilogy is complete with *Mary*, who conceived the young child Jesus, nourished him in childhood, was saddened by his ministry, lamented his death and rejoiced in his resurrection, even before he had entered the Upper Room with the old and comforting words, "Peace be unto you."

One of the chief contributions of Sholem Asch in this trilogy, a contribution which is emphasized again by the third volume, *Mary*, is the wonderful incorporation of Bible manners and customs into the prose narrative. You cannot separate the major character from his social environment. He emerges from it and falls back into it with rhythmic regularity. Unfamiliarity with the normal and natural life of the Jewish people of Palestine has often made Western biblical fiction seem unreal. In the hands of Sholem Asch it comes alive. He knows the Jewish people and their customs, their manners, every nuance of thought and feeling. Therefore, the social and historic backdrop, against which Jesus and Mary enact the greatest drama of all creation, comes alive.

In this book, the pages are peopled with the lamentations of the Jewish people in their servitude, with the ecstatic visions, hopes and dreams of that Messiah, celebrated in the pseud-epigrapha and implanted deep in every mother's heart. Mary, herself, is full of these billowing images. Her ecstatic dreams come often to her lips, to terrify and to subdue her family and friends. Out of these images, at length, emerges Jesus. Slowly the messianic consciousness comes upon him. At length he is sure of himself; so sure that he is able to transcend the confines of the family itself in those terrifying words, "And who is my brother, my sister and my mother?"

In *Mary*, Sholem Asch has shown us what a first-rate novelist can do with the New Testa-

ment narrative, just as Thomas Mann showed us what a great novelist could do with the patriarchal stories. We may not like to see the New Testament fictionalized. If someone is going to try to do it, however, we may be glad for this final volume by Sholem Asch.

CLARENCE SEIDENSPINNER

Racine, Wisconsin

Magister Ludi. By HERMAN HESSE. New York: Henry Holt & Company, Inc., 1949. 502 pages. \$5.00.

This Nobel Prize Novel deals with the problem of bringing together in creative fashion the life of the spirit and the life of the world.

The author is one of the literary great, a voluntary exile from Germany in protest against German militarism in World War I, who settled permanently in Switzerland. While the Nazis suppressed his books, the Swiss honored him with a Ph. D. The German title of this book is *Das Glasperlenspiel*.

The setting of the novel is Europe around 2,000 A. D., following a long period of strife which has thrown Europe into a Dark Age. Castalia is a mountain province of great beauty in which a community devoted to the preservation and transmission of culture has been established with the consent and support of the state. It is not a religious order, but rather what might conceivably grow out of the Institute for Advanced Studies at Princeton after a few hundred years.

The sole other great institution surviving from what we like to call the modern world and what Hesse ironically labels "The Age of the Digest," is the Roman Catholic Church. These two institutions, the one devoted to the nurture of the arts and sciences, the other to the preservation of the religious tradition, exist in a somewhat uneasy relationship, now hostile, now only suspicious, although toward the end of the novel a suggestion is made of the possibility of mutual understanding and appreciation.

There is in this book no appeal to the erotic, a fact which may account for its limited sales in contrast to some current best-sellers. There is

not even a romantic theme in the book. The only woman is a dominating wife and possessive mother, combined in one unpleasant portrait.

Magister Ludi, literally "Schoolmaster," is the title of the most expert bead-player, the High Priest of the Castalian order. With regard to the bead game, suffice it here to quote a line or two from the novel itself: "The Bead Game is . . . a device that comprises the complete contents and values of our culture; it plays with them, as in the springtime of the arts, a painter may have toyed with the colours on his palette. . . . (The Bead Game adept) will play upon this colossal material of spiritual worth as an organist plays upon the organ. This specific organ, however, is of incredible perfection; its keyboards and pedals register the entire cosmos, its stops are almost innumerable, and in theory this instrument allows the entire spiritual world to be reproduced in play" (p. 17).

The book describes the life of Joseph Knecht from his early youth as a novice in the order to the time when he reaches the highest pinnacle only to renounce it and leave Castalia, the separated spiritual community, to seek participation in the world of history, an excursion which is abruptly halted by his untimely death.

The high points of the book are the long dialogues on the one hand between Knecht and the great Benedictine historian, Father Jacobus, and on the other, between Knecht and Plinio Designori, the secularist.

If one were to select a passage which best describes the ideal relationship between the life of the spirit and the life of the world, it would be the pronouncement of Father Jacobus which follows: "Times of terror and the deepest misery may arrive, but if there is to be any happiness in this misery it can only be a spiritual happiness, related to the past in the rescue of the culture of early ages and to the future in a serene and indefatigable championship of the spirit in a time which would otherwise completely swallow up the material" (p. 328).

CARL E. PURINTON

Boston University

Psychology and Religion

Psychology for Ministers and Social Workers.

By H. GUNTRIP. London: Independent Press Ltd., 1949. 298 pages. Price 8/6 net.

The rise of pastoral psychology as a useful tool-subject for the minister is one of the significant trends in theological education today. Increasingly, theological schools in this country are including it in core curriculums, with enlarging opportunities for clinical training in general and mental hospitals, institutions and social agencies. The employment of dynamic, interpersonal psychology in religious work enables the minister to understand better the persons in his care, to provide creative experiences in group relationships, and to offer pastoral counseling for needed release.

Pastoral skills are having increasing attention in England also, and while the theological schools may be cautious in introducing new subjects, parish ministers are aware of the need for a more scientific approach to personal problems in pastoral work; they are forming associations for spiritual healing and learning to cooperate with psychiatrists and social workers. Pastoral services there are viewed as a practice of social work, with recognition of sociological as well as psychological principles.

This relationship is indicated in the title of Guntrip's book, as he speaks to ministers and social workers in the same breath. As a minister who lectures in Pastoral Psychology at Yorkshire United Independent College, and a psychotherapist in Leeds University Department of Psychiatry, he is well qualified to speak on these subjects. The first half of the book deals with practical questions as to the use of psychology in working with people and understanding the anxious mind. The second half of the book is a vigorous treatment of theoretical questions in the nature and functioning of personality, integration and moral education, conscience and authority, joining ethics with psychology. He recognizes clearly the significance of the personal relationships in a way that is equivalent to our recent perspectives of interpersonal psychology. The entire book

deserves the careful reading of ministers and teachers of religion.

PAUL E. JOHNSON

Boston University School of Theology

Christianity and Fear. By OSCAR PFISTER, (tr. W. H. Johnston.) New York: The Macmillan Company, 1948. 575 pages. \$6.50.

This work climaxes the extensive ministry of the Zurich pastor who has sought through his ministry, seminary teaching, psychoanalytic practice, lecturing and prodigiously productive writing to bring a sound psychology to the service of true Christianity. Revolting against the therapeutically sterile psychologies of the nineteenth century, he became a follower of Freud in 1908 and has used a modified Freudian psychoanalysis in an active and effective pastoral ministry. The psychological treatment with its emphasis upon the soul's release from constricting neurotic trends he finds to be an able confederate of Christianity's positive emphasis upon "love through faith and faith through love."

Christianity and Fear reveals a breadth of scholarship which should prove stimulating to the Christian thinker whether his special interest be psychology, history of religion and theology, philosophy, New Testament, or the pastoral or practical relevance of the Gospel in alleviating fear through releasing the capacity to love.

From an investigation of individual and crowd psychology, Pfister finds the fundamental basis of fear or anxiety in the damming or crippling inhibition of the love function. This leads to the symptom formation of compulsion neuroses as an attempt to relieve the suffering brought on by fear.

Applying this psychological interpretation in a historical analysis of the religion of Jesus, Paul, Catholicism, of the reformers, Luther, Zwingli and Calvin, and of the post-reformist Protestants, Pfister attempts to discover the extent to which each contributed toward the alleviation or formation of fear.

The final section of the book deals with the Christian solution of fear through love. Here, as in the psychological and historical sections,

the test, I John 4:18, indicates the norm of healthy persons and true Christianity freed from the crippling necessity of relying unduly upon legalistic dogma, compulsive ritualism and monarchical ecclesiasticism to relieve fear.

Rich scholarship is complemented by a humble, yet warm and sure faith in the power of God's grace to resolve fear through men's loving in the spirit of Christ. The book is at once a thorough investigation of a tormenting problem and a profound witness to the adequacy of the Christian solution.

JOHN W. JOHANNABER

Boston University

The Basis of Church Union

The Church's Ministry. By THOMAS WALTER MANSON. Philadelphia: The Westminster Press. 1948. 114 pages. \$2.00.

The author, a Presbyterian and a distinguished British scholar, has written this book on the ministry of the church in an effort to facilitate church union. It is in part an answer to a symposium, *The Apostolic Ministry*, edited in 1946 by the Bishop of Oxford, which presents the Anglo-Catholic view of the church and its ministry, including the doctrine of apostolic succession which, if accepted, would invalidate the authority of the ministers of many Protestant denominations.

Prof. Manson's argument, presented with considerable learning, may be summarized as follows: 1) The church, in a mystical, supernatural way, is the body of the ever-present Christ, and despite its divisions is actually a unity. 2) There is one "essential" ministry, the perpetual ministry of the ever-living Christ, the king and head of the Church. 3) The validation of any Christian ministry is the call of Christ and the gift of his Spirit. If this is admitted, "What difference does it make whether a minister is ordained by a bishop, or a presbytery, or a congregation?" For it is Christ, the head of the church, who has called him, and Christ needs no vicar to act for him. 4) Accordingly, since the Church is the body of Christ, there should be a mutual eligibility of church members and a mutual recognition

of all ministers by all churches. Such a mutual recognition of ministers would have to be something less than "reordination" and would serve as a transitional device until the ordination of new ministers could be an act of a truly united Church. Thus, a Methodist minister, because he had been called by Christ, should be able to officiate in an Anglican church for a short or long period without being reordained.

If, as he states, Prof. Manson hopes to appeal to Anglican and other churches with an "apostolic" ministry to accept ministers of other churches without reordination by a bishop it is possible that he is due to be disappointed. For certainly those who sincerely believe in the doctrine of apostolic succession transmitted through the bishops will not be too ready to accept the claim that one is called of Christ as a legitimate criterion for the ministry. They and others will want to know how such a call is to be tested and determined even if other qualifications were to be waived.

Moreover, there are not a few of the "evangelicals" who will not accept Prof. Manson's supernatural and mystical concept of either the church or its ministry, despite the passages which he cites from the Scriptures in support of his views. Instead of taking the concept of the church being the body of Christ in a literal sense, as Prof. Manson does, they will use it figuratively, if at all. Protestant unity is a goal that is highly to be desired, but to achieve it on the basis of the supernatural views advanced by Prof. Manson would be to sacrifice a number of the values in religion that many "evangelicals" believe are of basic importance.

MARTIN RIST

*The Iliff School of Theology,
Denver, Colorado.*

Anthology of Sermons

No Uncertain Sound, Sermons That Shaped The Pulpit Tradition. Edited with an Introduction by RAY C. PETRY. Philadelphia: The Westminster Press, 1948. xiii + 331 pages. \$4.50.

This an an anthology of sermons represent-

ing Christian preaching from the late second century to the reformation. Familiar names, such as those of Chrysostom, Augustine, Anselm, Bernard of Clairvaux, Thomas Aquinas, Wyclif, occur here, as well as those of lesser renown. Petry has provided a thumb-nail sketch of each of the thirty-two men whose sermons are included, and also an adequate introduction to the whole anthology. The latter traces the course of Christian preaching, discussing particularly the language, homiletic types, scriptural texts, emphasis on social Christianity, use of illustrations, and the concept of reformation as a constitutive element of the preaching which culminated in the great preachers of the reformation. When English translations were available, the editor utilized them; in other cases translations were made for this volume from sources in Latin, Italian, Medieval French, and Middle English.

The value of such a collection will be appreciated not only by the student of homiletics, but also by everyone who is interested in medieval history and literature and the history of Western Christianity in general. Doubtless the minister or divinity student will wish to compare the homiletic art as practised then and now. Differences will be observed both in the choice of subjects and themes, and also in many cases in the method of the development of a text. The most diverse extremes are represented. Thus, one is surprised not to say shocked to discover that Anselm—whose reputation certainly rests elsewhere than in his ability as a homiletician—indulged in the most banal and unashamed allegorizing of the Scriptures. On the other hand, one meets here also such thoughtful and penetrating expositions of a text as that by the obscure Guarric, Abbot of Igniac, whose sermon on Phil. 2:5 has chanced to survive. Of a different stripe is Berthold of Regensburg's warning against the snares of the devil which women find so perilous, that is, too much attention to feminine attire in order to "encompass men's praise"! In spite of Berthold's harangue, it appears that women in all ages have been more faithful in church attendance than men, witness Bernadine of Siena's exhortation, "O woman! in the morn-

ing when thou comest to the fount of life and of the teaching of God, to the sermon, leave not your husband abed, or your son, or your brother, but see to it that you wake him out of his sleep, and see to it that he also cometh. . . ." (p. 271).

Doubtless the choice of sermons to be included in an anthology such as this is subject to considerable latitude and it ill behooves one to criticize harshly in this matter. At the same time the opening of the second paragraph of the Introduction, "There is no significant preaching in the postapostolic period until the third century," can scarcely be defended in view of the *Homily on the Passion by Melito, Bishop of Sardis*, published in 1940 by Campbell Bonner. In his useful fourteen page Bibliography, Petry neglects to mention that Cayré's comprehensive work has appeared in English translation under the title, *Manual of Patrology and History of Theology* (1936-40).

BRUCE M. METZGER

Princeton Theological Seminary

Prayer and Devotion

Holy Wisdom, or Directions for the Prayer of Contemplation. Extracted out of more than Forty Treatises. By the VEN. FATHER F. AUGUSTINE BAKER. Methodically Digested by R. F. Serenus Cressy and Now Edited by the Right Rev. Abbot Sweeney, D. D. New York: Harper & Brothers, 1949. 667 pages. \$5.00.

This is a reprinting of a seventy-five year old edition of a book which has been considered for over three-hundred years to be an authoritative work on the art of interior prayer. The preface to the present edition was written in 1876.

David, later known by his religious name, Augustine, Baker was born in Abergavenny, December 9, 1587 of Protestant parents and died in 1641.

His conversion to a vital religious faith—and the Catholic church—was the result of a

crisis in his life, in consequence of which he abandoned the profession of law and entered the Benedictine order. His superiors made use of his knowledge of law and history, but were soon made aware of his special aptitude for prayer and spiritual exercises. He seems to have found his true vocation in the year 1624 when he was requested to assist a newly-founded Benedictine nunnery in training the members in methods of the spiritual life.

The contents of *Holy Wisdom* are the product of years of experience in guiding the spiritual development of those who have entered the secluded life.

Father Baker does not, however, totally neglect the needs of those living in the secular world. Specific instructions are given from time to time in these pages for those of a religious nature who yet are compelled to live in the world.

The volume is divided into three main parts: "Of An Internal Life in General;" "Of The First Instrument of Perfection, viz., Mortification;" and "Of Prayer."

F. Augustine Baker is a particularly impressive exponent of medieval faith, partly because he himself lived fully the life which he expounds and partly because he is unusually well-qualified to write clearly, logically, and forcefully about his subject. It may be added that his book is not, in the main, for beginners in the spiritual life, but for those who wish to go further.

Holy Wisdom is an impressive example of the depth of medieval faith. There are spiritual levels here of which most of us living in a different kind of age have hardly been made aware. Father Baker is an eloquent advocate and skillful interpreter of the life of the spirit. Yet throughout this volume there seems to be no thought of the way in which the life of the spirit may contribute to the health of society, of life in the world considered as a good in itself.

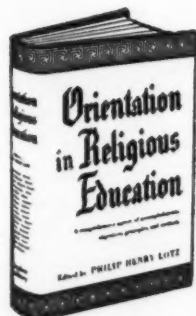
CARL E. PURINTON

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- PART IV: DIRECTING RELIGIOUS EDUCATION
- PART V: AGENCIES FOR CO-OPERATION IN RELIGIOUS EDUCATION
- PART VI: WIDER PERSPECTIVE OF RELIGIOUS EDUCATION
- Appendix: SELECTED BIBLIOGRAPHY OF RELIGIOUS EDUCATION. A DIRECTORY OF RELIGIOUS EDUCATION.

THE CONTRIBUTORS

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Islam

The Holy Quran, with English Translation and Commentary. Part I. Published under the auspices of Hazrat Mirza Basher-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah, by the Sadr Anjuman Ahmadiyyah, Qadian, India. 1947. Pages cclxxvi + 968. Received from The Ahmadiyya Movement in Islam, Inc., Chicago, Illinois. Prices: India, Rs 30; Foreign, L 3; \$12.50.

This volume, the first of three, is published by the Qadiani Ahmadi Society, which continues the original movement founded by Ghulam Ahmad to support his claims to be a second prophet of Islam and also the promised messiah of the Christians. The second successor mentioned in the book's title is the son of the society's founder.

This volume contains five pages of bibliography, listing the works of reference used in the preparation of the work. There is also a general introduction, stressing the need for a new English translation of the Qur'an and then an account of the scriptures currently in use by Jews, Christians and Hindus, with a brief paragraph for Confucianism and Zoroastrianism.

A biography of Muhammad in 140 pages is followed by fifty pages on the Qur'an and its characteristic teachings.

The main part of the book gives an introduction, text (in Arabic), translation and commentary for the first nine Surahs or Chapters of the Qur'an.

In 1917 an English translation and commentary on the Qur'an, with the text in Arabic, was published by Maulvi Muhammad Ali, of the dissident Lahore Ahmadi Movement. It was of course not the first English translation of the Qur'an, nor the first published in English along with the Arabic text. But it was the first English translation to have a format similar to that of the Bible, with the commentary conveniently printed as footnotes on the appropriate page.

Two other translations by Muslims appeared

in 1930, one by an Englishman, Marmaduke Pickthall, and the other by H. G. Sarwar, an Indian Ahmadi. A fourth English translation, with commentary, by another Indian Muslim, Abdullah Yusuf Ali, was published in two volumes in 1937-38.

Readers seeking to know the Qadiani Ahmadi views of other Scriptures and other religions will find them expressed without reserve in the present volume. The reasons advanced for accepting the claims of the founder of the Ahmadi Movement are also presented in forceful language. The details of the Ahmadi deviations from Sunni or orthodox Islam in the interpretation of the Qur'an and doctrines based on those interpretations are of course not complete. Any reader who wishes to know the other side of the subjects discussed in the introduction can find the material in books and journals about Islam already published and preserved in public and institutional libraries and in new articles and volumes constantly appearing.

But, for the Qadiani Ahmadi, a comment made in an article, "Is Sale's Translation Reliable?" by the late Dr. W. G. Shellabear, in Volume XXI of *The Moslem World*, is here repeated:

"Our Mohammedan brethren, even those of the most highly educated races, have evidently not yet acquired the habit of putting on one side for a time their religious convictions in order to see and understand their opponent's point of view and to make a thoroughly impartial investigation."

EDWIN E. CALVERLEY

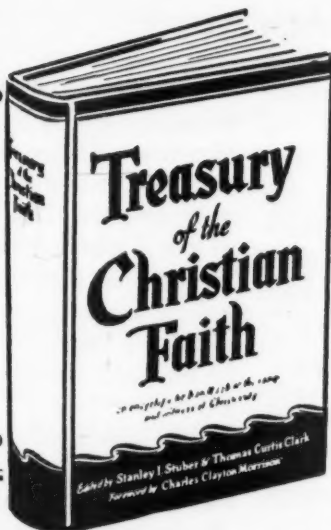
Hartford Seminary Foundation

The Holy Imperative. By WINSTON L. KING. New York: Harper and Brothers, 1949. 224 pages. \$2.50.

We predict that this book will become a required reading in courses on Religion and Ethics. It is the first book from the pen of a man who evidently equipped himself by hard reading and thinking to face the problems involved in discussing "the power of God and the Good Life."

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separate disciplines within developing human culture. Yet they must contrive to live in the same house together. Even more: They can mutually profit each other, and neither can fulfill its proper function without the other's ministry....When a religion ceases to develop morally, the whole religious structure loses much of its vitality and compulsive power.... Dissatisfied with the world, it is continually trying to change it. . . . Thus, by being ready to dare the unpopular, and attempt the impractical, it discovers and creates new moral values impossible of discovery or achievement by moral criticism or logic, however acute they may be."

The author courageously enters the lists against Barth and Kierkegaard as well as John Dewey and Aldous Huxley. He is challenging and provocative. We understand that he is resigning his pastorate at Waterville, Maine, to become Chaplain and Professor of Religion and Ethics at Grinnell College, and believe he will have a fine career.

JOHN GARDNER

New York City

Autobiography

Turns Again Home. By EVERETT CARLETON HERRICK. Boston: Pilgrim Press, 1949. 202 pages. \$2.50.

Most autobiographies are written by men who believe that their fame and achievements are of such importance as to be worthy of permanent record. They begin with origins and lead on to the story of great or notable events. Dr. Herrick has written a different sort of autobiography. He has retired from the presidency of Andover-Newton Theological Seminary, which today occupies a most distinguished place among seminaries because of the scholars on its faculty. The story of the origin of Andover among the Congregationalists of Massachusetts, and of Newton among the Baptists of New England is a reminder of a bitter struggle lasting through many decades. More than a quarter of a century ago, under

the guidance of Dr. Herrick feuds were forgotten, the schools were united on equal terms of which both groups may be forever proud, and Andover-Newton took its place as a school of the prophets. This book tells the story, and in such a way that the leader almost becomes no more than a clerk of sessions, keeping minutes of the fine, generous, worthy acts and motions of others. Yet we know that without his leadership the adjustment might have been less perfect.

With such a background for his story, Dr. Herrick moves backward to the time when he served as a pastor in the city of Boston, his marriage, his call to the ministry, his college and school days; and closes with his home life as a child reared in the simple home of a Baptist pastor in Maine.

True love is born of respect, and the men of Andover-Newton so regard their first president. We commend this autobiography as good reading.

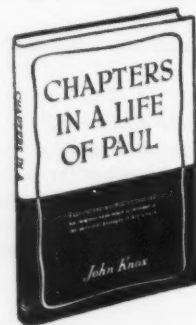
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Book Notices

The Bible

Understanding The New Testament. By IAN W. FRASER.
New York: Abingdon-Cokesbury Press, 1946. 160 pages. \$1.75.

This book is ably adapted for use with young people, church-school teachers, and week-day religious educators in their various teaching opportunities. It would serve as an excellent textbook for eleventh and twelfth grade New Testament courses. It might well become an accredited text for a leadership training course. Dr. Fraser's able writing makes it a most readable book.

Having said this, one should check the author's scholarship. The following pertinent remarks may be made in review. Fraser assumes throughout his study the results of N. T. critical research. He, however, fails to help the uninitiated reader to know who Taylor (p. 13), Streeter (p. 14), Scott (pp. 118, 141) and Moffatt (p. 124) are. He does an excellent job of portraying Paul (pp. 49-50) and the Judaizers (p. 80). He believes the Roman Church to be the initial collector of Paul's epistles (p. 10). He seeks to show that Romans 16 is part of the Epistle. He assumes II Thessalonians and Ephesians to be Paul's, I Peter by Peter, and the Apocalypse by John the Elder. He makes one common mistake of thinking Paul's call to Macedonia to be a call to Europe (pp. 51, 106). Although true in our day, it was not so in Paul's—all being a part of the Roman Empire, not separate continents. Little side remarks and assumptions, such as the "fact" that Paul made two copies of each letter (p. 52), that Onesimus stole "a large sum of money" (p. 101), that Paul like Barnabas gave all his wealth to the Church upon conversion (p. 55) tease the careful scholar to remain alert throughout the reading of this exceedingly interesting book. In general, the present day New Testament scholar can agree with practically everything that is said, and will find it a fine presentation of the facts toward "Understanding the New Testament."

IRA J. MARTIN

Berea College

A Remapping of the Bible World: Nelson's New Bible Maps. Old Testament Maps edited by HERBERT G. MAY, Ph.D. New Testament Maps edited by CHESTER C. McCOWN, Ph.D. New York, Thomas Nelson & Sons, 1949.

This is a paper bound collection of forty-four plates of maps, newly edited for use in Bibles published by Thomas Nelson & Sons. Thirty-four of the plates are to illustrate the Old Testament, and were edited by Professor May of the Oberlin Graduate School of Theology, except for Nos. 32-34 on Jerusalem in the Old Testament period and on Palestine and the ancient world in the period of the Maccabees. These three and

the ten New Testament maps were edited by Dr. McCOWN, professor emeritus of the Pacific School of Religion. The distinguishing feature of the maps over the older series used by Nelson is the excellence of the scholarship which went into their preparation. While in any such project the editors are compelled to make a decision on many debatable points, the work has here been judiciously done and can be relied upon as an excellent portrayal of the present state of our topographical knowledge. An omission which one regrets is the failure to include any designation of routes and boundaries, the maps being little more than the location of sites and areas. The cartography is a bit disappointing in that it is in black and white line drawing with a bit of simple hatching to designate elevations, but perhaps this is sufficient for the purposes of the maps.

G. ERNEST WRIGHT

McCormick Theological Seminary

World Religions

World Faith. By RUTH CRANSTON. New York: Harper & Brothers, 1949. 193 pages. \$3.00.

The book under review will be of interest to the general public, I think, more than to teachers in the field of the history of religion. While it will make an excellent book of supplementary reading for college classes, it is not sufficiently critical to form a good basis for a well rounded course in the history of religion. Moreover, it does not cover by any means all the religions, but only Hinduism, Buddhism, the Chinese religions, Judaism, Christianity, and Islam.

But to say this is not in any sense to detract from the value of the book from the standpoint of purpose, for which it was written. This purpose was eminently practical: to point out those elements in the religious teaching of the main religions of the world which might very well serve as a basis for the realization of the hope of world unity and brotherhood. And that is a very much needed service. Religion has often enough been divisive because of its sectarian spirit, but as Miss Cranston points out, the basic truth taught by the original founders of most of the religions is one which does provide a sound basis for mutual understanding and good will. So it is a book very much worthwhile reading and assigning for reading, even in college classes. Along with the more critical study which the academic approach almost dictates, it is possible also, and of value, to help students see certain underlying common emphases which may serve practically as a basis for the creation of the one world which seems not only desirable, but necessary, if there is to be any world at all, as we understand it.

CHARLES S. BRADEN

Northwestern University.

The Association

THE CINCINNATI MEETING (1949)

The fortieth annual business meeting of the National Association of Biblical Instructors was called together by President S. Vernon McCasland on Wednesday morning, December 28, 1949, at 9 a.m. at the Hebrew Union College, Cincinnati, Ohio.

Dr. McCasland opened the meeting with an expression of appreciation to Hebrew Union College for its many kindnesses to the Association and congratulated the college upon the celebration of its seventy-fifth anniversary. This introductory statement was followed by the report of the editor of the Journal, Professor Carl E. Purinton.

Professor Purinton stated that the Waverly Press in Baltimore had been most cooperative in the publication of the Journal and that in a period of rising costs our printer had managed to publish our Journal at no additional expense to the Association. However, the quantity of material had frequently extended the size of the Journal which in turn had amplified the cost. As a result the editor stated it would be necessary to limit articles in the future to approximately ten double-spaced, typewritten pages. Professor Purinton informed the business meeting that there had been an attempt on the part of the editor to place articles from each section of the Association in the Journal and that editorial assistants had been appointed from each section to aid in this task. The editor also singled out Professor Mould for special appreciation for the great amount of time he has devoted to the Journal both in proof reading and in the preparation of the history of the Association. Following the report of the editor, President McCasland expressed the appreciation of the whole Association to Professor Purinton for the outstanding contribution he had made to the Association in his work as editor of the Journal.

The treasurer next reported the receipts and expenditures for the year and the auditing committee of Professors Wolfe and Ross declared the books to be correct. They further commended Professor Norris for the orderliness of his books and moved that the treasurer's report be approved and accepted. This was done.

The budget for the year to come was presented by Professor Norris, as recommended by the executive council, and provided for the expenditure of \$3760.00. In light of the fact that this amount was considerably larger than last year's income, two motions were passed by the Association:

1. The dues for members of the Association should be increased from \$3.50 to \$4.00 with the exception that for the calendar year of 1950 only, the dues for new members shall remain at the original figure of \$3.50.

2. Since the increase in dues will meet the increase in the expenditures of the Association, the budget for the year 1950 shall be adopted.

President McCasland called the attention of the Association to the fact that we had in attendance the presidents of all the sections of the Association. He then introduced each president and invited him to say a word to the whole Association. Those who were thus presented were Professor Norman B. Johnson of the Midwestern section, Professor Willis W. Fisher of the Pacific section, Professor David E. Faust of the Southern section and Professor Walter G. Williams of the Rocky Mountain section. Professor McCasland also announced that in January a new section would be formed in the Southwest and introduced Professor William Reed who represented this section now in the process of organization.

Following the introduction of the sectional presidents, President McCasland discarded his ordinarily placid demeanor and made a strong and impassioned plea to members of the Association that each should accept some individual responsibility for the cultivation of new members calling to our attention that it was the personal influence of present members which would have the most effect upon their fellow faculty who at present do not hold membership in the Association.

It was voted that letters should be sent to the three charter members of our Association who are still alive and that the two who are not now Honorary Members should be voted that privilege, namely, Mrs. Doggett and Chaplain Knox. It was agreed that Professor Mould was the most fitting member of the Association to convey these sentiments.

During the course of the meeting, the following telegram from Ismar J. Peritz, founder of the Association and first editor of the Journal, was received and ordered spread upon the pages of the secretary's report:

To the President and Members of the National Association of Biblical Instructors. Greetings. Unable on account of physical condition to be present in person. I send you my heartiest congratulations on this fortieth anniversary. I am within a few days 87 years old and more than half blind. I rejoice in the part I had in founding N. A. B. I. and in the progress it has made under the efficient guidance of Professor Purinton my successor and his associates and send my best wishes for the future with the continued emphasis on the Bible.—Ismar J. Peritz, 1121 Washington Avenue, Winter Park, Florida.

Reports were read by two chairmen of committees. The first was by Professor Ira J. Martin, the placement secretary, who reported that over forty members of the Association had called upon his services during the past year. He also made a plea to the members of the Association that they advise other professors and their respective institutions of the service which the Association offers in this regard, and that they also advise him when openings occur. The second report was made by Professor Norris concerning the present status of our

membership. He reported that we now have a total of 824 members and 130 additional subscriptions to the Journal from libraries. 51 of our present members are in arrears with their dues. He also reported that we had received applications for membership from 113 individuals. These were then voted upon and received into the Association.

The report of the nominating committee was called for; and due to the absence of Professor Beck, its chairman, the report was read by President McCasland. The other members of the committee were Professors Filson and Paul Williams; and their report is as follows:

President: Virginia Corwin, Smith College

Vice-President: Mary Frances Thelen, Randolph Macon Woman's College

Secretary: F. Heisse Johnson, Drew University

Treasurer: Louis W. Norris, DePauw University

Associate in Council 1950-1952: Eugene S. Ashton, Tufts College

There being no other nominations, it was voted that the nominations be closed and that the secretary cast one ballot for the person nominated. This was done.

The final item of business was the report of the committee on resolutions. This was a joint committee representing both the National Association and the Midwestern section and was made up of Professors Ross and Braden. Its report is as follows:

Be it resolved that the Association express its very deep appreciation for the warm hospitality offered us by the Hebrew Union College and for all the fine courtesies extended us by President Nelson Glueck and his colleagues; and further that we express to them our heartiest congratulations on the occasion of this their seventy-fifth anniversary of the founding of the college.

Further, be it resolved that we thank the officers of the National and the Midwestern Association and the program chairman for the excellent work done during the year and for the program which they provided for us. We are particularly grateful to Dr. Mould for the very comprehensive and interesting historical survey of the forty years of the N.A.B.I. We are especially happy over the extension of the society through the formation of new sectional groups in the South and West and for the generous representation of all these sections in this meeting.

We are delighted at the success of the joint meeting of the Midwestern section and of the parent society this year and we recommend that the Council consider the possibility of other joint meetings in the future.

The report of the resolutions committee was unanimously adopted; and with its adoption the fortieth annual business meeting of the National Association of Biblical Instructors came to an end.

Respectfully submitted,

F. Heisse Johnson, Secretary

THE MID-WESTERN MEETING (1949)

The twelfth annual meeting of Mid-western N.A.B.I. was held jointly with the fortieth annual meeting of the

National Association at Hebrew Union College in Cincinnati, Ohio, December 27-28, 1949.

The secretary of Mid-western acted as registrar for the joint meeting and reports the following attendance: there were 126 registrants from the United States, representing 95 different academic institutions, with three persons in attendance from foreign countries and representing three different foreign institutions. The attendance, tabulated by sections was as follows: Eastern, 30; Southeast, 12; Southwest, 2; Rocky Mountain, 3; Pacific, 1; Mid-western, 84; foreign, 3. These figures are not complete, since there were some persons present who failed to register.

A separate Mid-western business session was called to order by President Norman B. Johnson at 9.45 a.m. Wednesday morning, December 28. Minutes of the January, 1949, meeting at McCormick Seminary were accepted as printed in the Journal.

A forthcoming invitation from the University of Chicago for the 1951 meeting was reported and the invitation was accepted. The date of that meeting will be January 12-13, 1951.

The committee on Curriculum reported through Professor Charles F. Kraft, indicating progress, but no matters requiring attention beyond those referred to in last year's report.

The committee on Junior Colleges had no report to make, but suggested a follow-through of projects proposed and voted at the last meeting.

The resolutions offered at the business session of the national organization immediately preceding were reiterated by Mid-western.

The committee on nominations brought in the following names: *President*, Ovid R. Sellers, *McCormick Theological Seminary*; *Vice-president*, W. Gordon Ross, *Berea College*, Berea, Kentucky; *Secretary*, William E. Hunter, 214 West 52nd Street, Chicago 9, Ill.; *Council member*, 1951, Norman B. Johnson, *Park School*; *Program Chairman*, Edgar M. McKown, *Evansville College*. The secretary was instructed to cast a unanimous ballot.

President Johnson explained that presidents of the several sections of the N.A.B.I. are members of the National Council, and, for each 100 members above 100, the sections add a member.

President Johnson spoke generously of the operations of the secretary. A motion (Braden, Houf) prevailed in appreciation of the secretary's work.

The session was adjourned at 10.04 a.m.

Respectfully submitted,

William E. Hunter, *Secretary*

REPORT OF THE TREASURER (1949)

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Balance reported, Dec. 22, 1948.....	\$2,369.64
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Libraries and institutions paid.....	378.00
Sale of literature.....	110.86
Interest on account, Onondaga Co. Savings Bank, Syracuse, N. Y.....	42.02
Advertising in JBR.....	237.43
Placement Service Fees.....	41.00
Travel Fund.....	10.40
Total Receipts.....	\$5,832.82

SUMMARY OF DISBURSEMENTS, 1949

Printing and distributing JBR.....	\$2,983.68
Editor's expenses.....	250.00
Treasurer's expenses.....	162.43
Midwest Section expenses.....	38.71
Southern Section expenses.....	12.83
Pacific Section expenses.....	50.00
Postage.....	58.52
Promotion and Membership.....	25.00
Placement Service.....	25.00
Annual Meeting.....	47.08
General Expenses.....	31.82
Travel Fund.....	10.40
Total Expenses.....	\$3,695.47
Balance in First Citizens Bank & Trust Co., Greencastle, Ind.....	\$1,155.48
Balance in Onondaga Savings Bank, Syracuse, N. Y.....	1,077.62
Total in Banks.....	\$2,233.10
Checks outstanding.....	95.75
Net Balance on Hand.....	\$2,137.35
Total Disbursements and Balance on Hand.....	\$5,832.82

MEMBERSHIP

(as of Dec. 24, 1949)

Former members paid for 1949.....	654
New members paid for 1949.....	113
Former members not paid for 1949.....	51
Members restored from suspended roll.....	4
Honorary members.....	2 824
Libraries and institutions paid (renewals).....	124
New libraries and institutions paid.....	6 130
Libraries dropped for non-payment.....	23
JBR exchanges.....	18
Total Subscriptions and Exchanges.....	972
Members dropped in 1949:	
For non-payment of dues.....	36
Serious illness and death.....	6
Change of status.....	10
Cancelled by request, no reason given.....	17 69

82

47

35

82

824

130

18

972

69

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Matt. 8:18 (§ 49, p. 34)

Now when Jesus saw great crowds around him, he gave orders to go over to the other side.

8:23-27 (§ 50, p. 34): 23 And when he got into the boat, his

Mark 4:35-41

(4:33-34, § 99, p. 70)

that day, when evening had come, he said to them, "Let us go across to the other side." 36 And leaving the crowd, they took him with them, just as he

Luke 8:22-25

22 One day he got into a boat with his disciples, and he said to them, "Let us go across to the other side of the lake." So they set out,

Prepared by a subcommittee of the New Testament section of the translation committee of The Revised Standard Version. Arrangement follows the Huck-Lietzmann Synopsis, Ninth Edition, (1936).

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